


B/188

(109)



Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

MORAL AND RELIGIOUS  
TALES FOR THE YOUNG,  
OF THE HEBREW FAITH.

ADAPTED FROM THE FRENCH OF  
"LES MATINÉES DU SAMEDI" OF G. BEN LEVI,

BY

A. ABRAHAM.

לְכוּ בְּנֵי־יִשְׂרָאֵל שְׁמַעוּ לִי יְרֵאתִי אֶל־מִדְּבָרֶיךָם— תַּחֲלִים לְדִיב

Come, ye children, hearken unto me: I will teach you the  
fear of the Lord. — PSALM xxxiv. 11.

LONDON ;  
WHITTAKER AND CO., AVE MARIA LANE  
LIVERPOOL ;  
J. WALMSLEY, 50, LORD STREET.

"CONTINUE TO INSTRUCT YOUR YOUTH, AND COMBAT, BY YOUR  
INCESSANT EFFORTS, THE PREJUDICES WHICH YET EXIST AGAINST  
THE ISRAELITES; BEAR IN MIND THAT WATER WHICH FALLS  
DROP BY DROP WILL ULTIMATELY WEAR AWAY THE HARDEST  
STONE."—

(Reply of Louis Philippe to M. Cremieux, on pre-  
sented an Address to his Majesty, from the  
"Consistoire Central.")

## PREFATORY REMARKS,

BY THE

ENGLISH TRANSLATOR AND ADAPTER.

---

OWING to the gratification which I derived from a studied perusal of the *Matinées du Samedi*, and imbued with the admirable spirit which pervades the work, I at first undertook its translation into English for the edification and improvement of my relatives and friends. But, as I proceeded with my labour of love, I was persuaded to undertake the responsibility and cost of its publication.

In thus introducing these tales to English readers, I conceive no *apology* is requisite for a desire to advance the religious, moral, and social improvement of youth; more particularly when the subject-matter is not my own, but the emanation of an author whose abilities and reputation are of an exalted order. Nor can the charge of *egotism*

attach to me for submitting the following pages to my co-religionists in this country, from whom I crave earnest attention to what is incumbent on every Israelite, namely, the *cultivation of moral and religious* EDUCATION.

This work is indeed a desideratum to that end. Each leading subject is illustrated by appropriate tales; and each tale will be found to convey its maxim, and to point its moral, in terms of simplicity, together with a deep and sound vein of unexceptionable instruction.

Lessons of this description must prove highly advantageous to youth; and it will afford me great happiness if by any efforts of mine an impulse is given to further taste for Hebrew literature amongst my juvenile readers, for whom these tales are principally intended.

Ben-Levi, the author of the "Matinées du Samedi," has obtained a high reputation throughout Europe for his work. It has been translated for the profound thinkers of Germany and the classic readers of Italy. The "Archives Israélites" contain many other luminous contributions from the author to the editor of the magazine of Hebrew lore — M. Cahen, to whom the Hebrew public are indebted for the publication of this work in the



original, and also for other eminent services in the cause of religion and morals.

By preferring *adaptation* to verbal translation, I have been able to avoid the extreme florid style of the French composition, and in reality have better conveyed the spirit and force of the original. My readers therefore have virtually before them all the pith and marrow of the delightful *Matinées du Samedi*, only in an *English dress*.

A. ABRAHAM.

LIVERPOOL, MAY, 1846.

---

\*\*\* *The profits arising from the sale of this work will be appropriated to the cause of Education.*



# CONTENTS.

---

	PAGE.
PREFATORY REMARKS—by the English Translator and Adapter.	iii.
DEDICATION.—To M. A. De Lamartine, Member of the French Academy, and Deputy of the Department of Saone and Loire.....	xi.
PREFACE—by the Author of the <i>Matinées du Samedi</i> .....	xiii.

## SECTION I.

RELIGION.—The Two Children.—The Roman Standard at Jerusalem.—The Dervish and the Convert.—Misreckoning of an Apostate.—The Cossack and the Parisian.....	1
--	---

## SECTION II.

PROVIDENCE.—Where is God?—Two-fold Fear.—Unity of God.—God Visible.—Abraham and the Idols.—The Story of Barcochebas.—The Exile .....	10
--	----

## SECTION III.

FAITH.—Rabbi Akiba.—Legend of David in the Desert.—Devotedness of a Centenary.—Narrative of Abarbanel....	18
---	----

## SECTION IV.

THE SOUL.—The Martyr's Hope.—The Two Banquets.—The Gift of a King, (a Talmudic Parable.)—The Doubt.—The Broken Vase.—The Child and the Fig Tree.....	26
--	----

## SECTION V.

RESIGNATION.—Rabbi Meir.—Flavius Josephus.—The Well at Bona .....	34
---	----

## SECTION VI.

	PAGE.
VIRTUE.—The Rainbow.—Charlotte Jacob.—The Rope Dancer. The Double Question.—The Physician and his Patient.— The Consoling Angel.....	42

## SECTION VII.

CONSCIENCE.—Better Late than Never.—Respect Religious Scruples.—The Magistracy.—Honour Justice.—Judicial Recollections .....	51
--	----

## SECTION VIII.

TOLERATION.—The Crowned Clock Maker.—Alexander at Jerusalem.—The Variegated Tulip.—Changing Names.— The Two Fields.—Joseph the Second.—The Church and the Synagogue .....	61
--	----

## SECTION IX.

PRAYER.—Sunrise.—The Altar.—Double Prayer.—Giving Thanks.—A Tale of Versailles .....	70
---	----

## SECTION X.

DOMESTIC HAPPINESS.—The Old Planter.—The Two Bro- thers: an Arabian Tale.—Purtado.—The Flower and the Leaf: a Hebrew Moral.....	79
---	----

## SECTION XI.

FILIAL PIETY.—Filial Courage.—A Second Solomon.—The Diamonds of the Ephod.—The Young Nurse.—The Preacher of Cordova.....	87
--	----

## SECTION XII.

GRATITUDE.—The Monk and the Rabbin.—Esther Levi.— Noah's Dove.—Abbot Gregory.—The Collegians .....	98
---	----

## SECTION XIII.

MODESTY.—Raschi.—The True Scholar.—Mademoiselle Rachel.—The Jews' Street.....	108
--	-----

## SECTION XIV.

PAGE.

- BENEVOLENCE.**—The Two Sacrifices.—Ingenious Benevolence.—The Archbishop and the Jewess.—The Pin Committee.—Louisa Scheppler . . . . . 118

## SECTION XV.

- REASON.**—Maxims.—The Sculptor.—The Litigants.—The Imperial Physician.—The Labourer and the Physicians.—Rich, though Poor . . . . . 126

## SECTION XVI.

- COURAGE.**—Eleazar.—The Holocaust of Worms.—The Syndic of Toulouse.—Napoleon's Artilleryman . . . . . 133

## SECTION XVII.

- LANGUAGE.**—Power of Language.—The Impious Emperor.—The Young Liar.—A Compromise.—The Depositary. . . . 141

## SECTION XVIII.

- REPENTANCE AND PARDON.**—The Legacy.—The Drunkard.—The Shepherd's Vow.—The Interdict.—The Crutch. . . . . 152

## SECTION XIX.

- MODERATION.**—The House of Abraham.—Passion Enslaves.—The Will.—A Sacrifice to Union.—Generous, though Frugal.—The Two Mendicants . . . . . 160

## SECTION XX.

- NATIVE COUNTRY.**—All for our Country.—Fidelity to the King.—The National Loan.—Malhem Hahim.—The Famine.—The Young Martyr. . . . . 170

## SECTION XXI.

- STUDY.**—Hillel the Studious.—The Manuscript.—Aben Ezra.—The Grateful Pupil.—The Young Astronomer . . . . . 181

## SECTION XXII.

PAGE.

SCIENCE ..... 191

## SECTION XXIII.

COMMERCE.—Jacobsohn.—Samuel Bernard.—The Gift of a  
Merchant..... 197

## SECTION XXIV.

LABOUR.—The Two Books..... 212

## SECTION XXV.

THE PRISONER OF THE INQUISITION ..... 224

## DEDICATION.

---

TO

M. A. DE LAMARTINE,

MEMBER OF THE FRENCH ACADEMY, AND DEPUTY OF THE  
DEPARTMENT OF SAONE AND LOIRE.

THAT respectful daughter of classical literature, "Dedication," occasionally assumed three different characters. At one time it was a pledge of respect for a king; at another it was as a homage to an eminent man; but more frequently it expressed the gratitude of one obliged.

In authorising me, Sir, to inscribe your illustrious name at the head of this modest work, you have permitted me to pay you this triple tribute: a testimonial of respect to sovereign talent, homage to the eminence of the character of a politician, and an expression of gratitude for the eloquent support of religious toleration.

Exclusive of the happiness I derive in rendering you homage, I must also acknowledge that an interested feeling, in spite of myself, is suggested. It is, that, thanks to you, my book will be preserved from oblivion. When my little readers become young men, they will study *your works with enthusiasm* ; when they attain manhood, they will applaud your *political probity* ; and again as old men, they will proceed with confidence towards eternity, in reading your *Religious Meditations*. They will remember that it is to me they may be indebted for having familiarised them, from childhood, with your name. Perhaps then they will give *me* a thought, like the old pilot who cherishes through life the recollection of the humble sailor who first taught him the name of the star which God has made to shine in the firmament, to guide the navigator in the midst of the foaming seas.

THE AUTHOR OF THE MATINÉES DU SAMEDI.

PARIS, APRIL 20.



# PREFACE,

BY THE

AUTHOR OF THE MATINÉES DU SAMEDI.

---

“Although writing in France, I have all Europe in view.”

Cousin.

---

SOME years since I resided in the country, by the advice of my medical attendant. Despairing of recovery, I could with fancied precision put my finger on the Almanac and say, “On that day the sun will not rise to *me!*”

Fortunately I had a kind and worthy co-religionist for a neighbour, who preserved the virtues of the good old times, without the alloy of modern vices, which for the sake of currency are disguised under attractive titles.

The aid and consolation I found in his patriarchal family awoke in me new ties to life. What most powerfully influenced this feeling on the return of my health, was the society of my neighbour's children. My existence was refreshed by the pure emanations of their innocent souls. I identified myself with their artless thoughts. I became young again with them. I was joyful with their

pleasures, and grieved with their little troubles; and my heart, old before its time, and long since dead to human feeling, opened itself to the tender sensations of the child, like the flower which resists the hurricane, and unfolds itself to the caressing breath of the zephyr.

During the week, I took an interest in the studies and gambols of my young friends; and religious instruction occupied a large portion of our Sabbath meetings. After the morning service, we read the Bible and Sacred History, admiring the many virtues and deploring the numerous misfortunes therein recorded.

On whatever day we consulted these sacred writings, a new lesson was produced for my young auditory. Our Sacred Books and our Ancient History are like stones with diamond-cut surfaces; from whichever side we look at them, a long stream of light shines forth, whose rays are united in brilliant cones, reflecting all the colours of the rainbow.

Familiar conversations followed our readings. We quitted the past to occupy ourselves with the present; we passed from heavenly subjects to what was passing on earth; we abandoned dogmas, and spoke of morals; and after discussing the virtues of the religious Israelite, we investigated the duties of the citizen.

It is the latter portion of my recollections which I have united in this publication, and at the solicitation of perhaps too partial friends I have ventured to give them publicity, claiming the support of those enlightened men who have accorded so favourable a reception to the fragments which I published in the "*Archives*

*Israëlites.*" Doubtless it was for those eminent men amongst us—for Cahen, Halevy, Salvador, Michael Berr, Gerson-Lévy, or Anspach—to have undertaken the task so imperfectly fulfilled by the *Matinées du Samedi*. But after having kept my manuscript five years in my portfolio, and not observing on the literary horizon any similar work for the Hebrew schools of France, I confided myself in Him who encouraged Jacob to quit his paternal roof, and who said to him, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."\*

One idea has specially prevailed in my work. It is, to present to our children a constant comparison of the actual lot of *Israëlites*, with their situation during the ages which have passed since the destruction of the second Temple. Further, the more truthfully we describe the misfortunes sustained by their ancestors, the more we attach children to the country which has put an end to so many unjust persecutions. My young readers will, perhaps, be enabled to glean replies to unjust detractors; and they will find weapons to defend themselves against absurd daily "repetitions;" and when wearied by the monotonous iteration of prejudices, they will exclaim with Juvenal,

*Semper ego auditor tantum! Nunquamne reponam!*

Finally, should this book pass from their hands to those of their companions of other persuasions, the latter

\* Genesis xxviii. 15.

will have occasion to acknowledge, as the illustrious man whose name is connected with our work said of us—"If religion separates them, morality should reunite them; for it is one for ALL and *to* all."

That admitted, there is cause to hope that I shall be treated with indulgence, and that it will be borne in mind that I make no pretension to address the learned, but only the young. If I have occasionally fallen into error, it is by following the steps of predecessors; for these pages echo what I have heard related. In writing them, I say with Pascal, "Here is what we know by experience, from all sorts of books and persons."\*

In blending tales with history, I particularly hope to be pardoned for offering in fragments to the youthful mind the gigantic instructions of the past. It is well known that whilst the trunk of the lofty oak, transformed into a mast, becomes the pride and panoply of large vessels, its branches, hewn and chopped by the wood-cutter, furnish portions to the workshop of the manufacturer and to the hearth of the labourer, in an humbler but not less useful form.

BEN LEVI.

\* I have more especially gleaned from the works of Landau (Prague, 1822); Wertheimer (Berlin, 1834); and Johlsohn (Frankfort-on-the-Maine, 1839).

## SECTION I.

---

RELIGION.—The Two Children.—The Roman Standard at Jerusalem.—The Dervish and the Convert.—Misreckoning of an Apostate.—The Cossack and the Parisian.

---

### RELIGION.

RELIGION is the worship rendered to the Deity. It is the principle which causes us to acknowledge the Divine Power, and that which gives us strength to resist our inclinations. To restrain our desires, according to precepts laid down by divine laws, is also termed Religion.

There are obligations established by nature in the heart of mankind, which belong to nearly every Religion. They embrace what we call MORALITY, MIND, REASON—a triple level, which balances on all human nature, and which is included in the round of common duties. There are also some particular injunctions which have been adopted during many centuries, by a class of men, and perpetuated to the present period: these form the religious bond between them, and the descendants of this class.

Religion is the inward voice which admonishes us from evil, and supports us in struggling against

adversity ; which speaks to us the stern language of the future, and enables us to arrive at that felicity of soul which is the most delightful enjoyment bestowed upon us by the Sovereign Ruler of the world. In a word, RELIGION is the *golden chain which unites earth to heaven.*

Religion is a species of mutual assurance—a contract by which the disciples of the same worship form one family, live the same life, assist each other in misfortune, while partaking of the same joys and troubles, and mutually striving to the same improvements. It is the province of Religion to inculcate elevated sentiments and noble principles, to point out the duties towards God and man, to show that by transgressing them we bring woe upon ourselves ; that to serve the State is truly a divine ordination ; that to do good is to accomplish the most sacred duty ; and that a true knowledge of the Creator will not permit hatred to exist in the heart of man.\*

“ The fear of the Lord is a fountain of life, to depart from the snares of death.” †

“ Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding.” †

“ Only fear the Lord and serve him in truth, with all your heart : for consider how great things he has done for you.” §

“ Thus saith the Lord ; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” ||

“ The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

\* Mendelssohn.—Jerusalem. + Proverbs xiv. 27.

† Job xxviii. 28. § 1 Samuel xii. 24. || Jeremiah xvii. 5.

“Thy way is in the sea, and thy path is in the great waters, and thy footsteps are not known.”\*

“Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.”†

The Bible, or BOOK OF BOOKS, contains all the precepts transmitted by the Eternal to Moses on MOUNT SINAI, with the history of the Israelites compiled since the creation of the world until the death of that prophet.

The religious precepts comprised in the five books of Moses, called the Pentateuch, constitute the Jewish law.

“And he took the Book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said we will do, and be obedient.”‡

After Moses, the holy Prophets continued to communicate the Word of God to the children of Israel.

Precepts more amplifying, regulating, and explanatory of the law of Moses, were for a long period transmitted *orally* from generation to generation. In the year of the world, 3980, Rabbi Judah, the Prince, surnamed the Holy, embodied them in six treatises, under the name of Mishna, or second law. Three hundred years later, the discussions and explanations of the Mishna were harmonized by Rabina and Rab Aschi, who distributed them into thirty-six books (the Gemara or Talmud), which are usually accompanied by the commentaries of Rashi, or those published under the name of *Tossephoth*,

\* Psalm lxxvii. 19.      † Deuteronomy xxix. 9.

‡ Exodus xxiv. 7.

by sixty pupils of Rabbi Isaac, of Paris. The Rabbins who arranged the Mishna bear the name of *Thanaim*; those who compiled the Gemara, *Amoraim*; and the commentators, *Seburaim*.

Under the name of "Beth Joseph," about the year of the world 5330, Rabbi Joseph Karo published the religious ordinances which continue obligatory on modern Israelites. This work, corrected by Rabbi Moses Israel, of Cracow, surnamed Ramoh, form the present '*Shulchon Arouch*,' the usual code of Israelites.

The great *Sanhedrin*, convoked at Paris in 1807 by order of Napoleon, and among whom figured the most distinguished Rabbins of the period, established by its memorable decisions the harmony which exists between Jewish prescriptions and modern law; between the duties of the Israelite and those of the citizen; between our religious obligations and those which bind us to men of all religions. These excellent decisions ought never to be forgotten; and in all cases where the Sanhedrin believed that there existed, through a false interpretation of our sacred books, opposition to the just, moral, and civil exigencies of the times in which we live, they thought proper to refer such variance to the wise and enlightened judgment of our Rabbins and doctors of the law, and of our superior administrations. This is what is commanded by the law of Moses with admirable forethought, in these terms:—"And thou shalt come unto the Priests, the Levites, and unto the Judge



that shall be in those days, and enquire; and *they* shall shew thee the sentence of judgment.”\*

Judaism, as transmitted by the Prophets, is the *friend of progress*: it promises that which has not yet come to pass, and the future therefore belongs to it. It is not persecuting in its character; for it does not set itself up in opposition to other religions, as *absolute truth* against *falsehood*, but considers them as necessary phases which history must survey before we arrive at the eternal truths, which have only ceased to be proclaimed for thirty centuries.

### THE TWO CHILDREN.

THE Emperor Adrian, having prohibited the Israelites, under pain of death, from practising the rite of circumcision, Rabbi Simon declared that even the love of life must yield to the performance of religious ordinances, and, in defiance of the royal decree, circumcised a son which was born to him. The tyrant having instituted a rigorous search, Rabbi Simon with resignation awaited a fate which appeared inevitable, when the Empress, affected at the intelligence of such courageous piety, caused her own child to be substituted for that of Rabbi Simon, and thus the child escaped detection on the day of examination. United from their birth by this sympathetic bond, these two children were of happy destiny.

\* Deuteronomy xvii. 9.

The son of the Empress was afterwards the Emperor Antoninus, surnamed the *Pious*; and the Hebrew child became Rabbi Judah, called the *Holy*, and was as remarkable for his scientific attainments and the high religious dignities he obtained, as for his devotedness to Antoninus, and the esteem and friendship vowed to him by Marcus Aurelius and Commodus.

#### THE ROMAN STANDARD AT JERUSALEM.

IN the reign of Tiberius, Pilate, the Roman Governor, having sent from Cæsarea to Jerusalem the standard bearing the effigy of the Emperor, the Israelites told him that the law of Moses prohibited them from bending before the image of man. Pilate, after having insisted to no purpose, caused the Israelites to be surrounded by his soldiers, and declared that he would order a general massacre, if divine honours were not rendered to the standard of Rome. "We will die rather than transgress our law," was the unanimous reply of the Israelites. Vanquished by this lofty devotion, Pilate returned the colours to Cæsarea.

#### THE DERVISH AND THE CONVERT.

A Dervish, possessed with a holy love of proselytism, had for a long time used every effort, but in vain, to convert a neighbour of his who was an Israelite to Islamism. The Israelite, by misfortune, became

completely ruined, and begged a loan from the Dervish of a thousand piasters. "I never lend to *Infidels*," was the reply of the devout personage, "but if you will become *Mussulman*, you shall have a present of the money." Pressed by want, and besides, not possessing either honesty or religious principle, the son of Jacob accepted the offer, embraced Mahometanism, and received the bribe. Some time afterwards, the Dervish meeting the new convert, and having heard that his affairs prospered, said to him, "I advised you well in persuading you that the religion of Mahomet was better than that of Moses." "I do not believe it," replied the convert with effrontery. "How is that, you wretch?" "It is proved very simply, and you must be of the same opinion; for when I changed my religion for yours, you gave me a thousand piastres to boot!"

#### MISRECKONING OF AN APOSTATE.

AN Israelitish officer, to curry favour with Napoleon, baptized himself. Relying on the privileges he fancied he should acquire by embracing the religion of the majority of the French, he solicited a preferment, of which he considered himself certain. But the Emperor, who despised all interested apostacies, administered the following rebuke:—"I will give him no promotion whatever; I have no longer confidence in him. He who has betrayed his God will not hesitate to betray his country."

## THE COSSACK AND THE PARISIAN.

DURING the disastrous campaign of Russia, in 1812, an Israelite, a native of Paris, formed one of the vanguard of the French army, who were obliged to evacuate Moscow, after the conflagration of that city. Every one knows the sufferings which accompanied that retreat: the limbs stiffened by cold; the body enfeebled from hunger; sickness which decimated, and the battle which destroyed. — Such is the history of the protracted agonies which commenced at Moscow, to finish at Berezina. The afflicted remnants of the French vanguard were engaged in mortal combat with the Russians, whom they vanquished at Krasnoi, as was the case in all the rencontres where the “Elements” did not fight against them. The field of ice on which the engagement took place was covered with the dead and the dying, among whom our young Israelite, the hero of this episode, lay insensible. Though slightly wounded, yet he was weakened by the loss of blood, and his body was benumbed by the intense frost.

As soon as the French passed on, a famished band of Cossacks, Calmucks, Bashkirs, and Russians, came on the field of battle, to strip the bodies of the dead. One of these long-bearded marauders, having searched the Parisian, and perceiving that he still breathed, drew his sabre to despatch him.

The poor wounded man recovered himself at this critical moment, and perceiving that he was likely to

appear soon before God, murmured the first words of the daily prayer of the children of Abraham,—“*Shemang Israel,*” &c. The Russian checked himself, as if spell-bound by a magic power. Being himself an Israelite, and descended from a Polish race, all the sentiments of religious brotherhood revived in the breast of him, who but an instant previously was dead to the instinct of humanity. He carried the wounded Frenchman away, revived him, dressed his wounds, and sheltered him from the pursuit of the enemy.

In effecting this, he encountered great dangers, and exposed himself to painful privations; and notwithstanding that the Frenchman knew not a word of Russian, nor his preserver a syllable of French, yet the language of *religious sympathy* vibrated in their hearts; and that simple exclamation, “*Shemang Israel,*” made brothers of two men, who before had instructions to kill each other.

The generous Polander did not stop there. At the peril of his own life, he assisted his protégé to join the rear-guard of the French army, commanded by the illustrious Marshal Ney; whose handful of brave men, about 4000 soldiers, (thanks to a manœuvre of their valorous chief,) deceived a body of 40,000 Russians, and regained the country to the left of the Boristenes, in time to repass the Berezina with the remainder of the army.\*

\* Segur's History of the Russian Campaign.

After that day, our hero, in repeating his "*Shem-ang Israel*," never failed to thank heaven for his miraculous preservation; and to pray for that co-religionist, who, by a holy compassion, saved him from death, and from a thousand times worse—slavery in the deserts of Siberia.

---

## SECTION II.

---

PROVIDENCE.—Where is God?—Two-fold Fear.—Unity of God.—God Visible.—Abraham and the Idols.—The Story of Barcochebas.—The Exile.

---

### PROVIDENCE.

To speak suitably of the Divine Creator would require the inspired possession of the most precious gifts vouchsafed by the goodness of God to Man—the creature of his predilection.

The existence of the Deity, his excellence and omnipotence, have been established by the whole of the sacred writers.

On this fruitful text, moralists and the most distinguished philosophers of all countries have left nothing new. A watch is not *self*-created, with all its wheels constructed to work together. It must first be formed, then united and arranged. The

grand mystery of nature, the existence of all creatures, the succession of seasons, the admirable foresight which provides for every human want; the sublime harmony of creation which surrounds us, and those thousands of living enigmas which present themselves to our notice, are continual testimonies of the greatness of God. And each reflection which the understanding originates humbles us before the omnipotence of that Incomprehensible Being, who hovers over the world, and fills the soul with a holy respect, with a profound admiration, and an entire submission to the eternal laws of the Sovereign Ruler of all things.

“But ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee.

“Or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee.

“Who knoweth not in all these that the hand of the Lord hath wrought this.

“In whose hand is the soul of every living thing and the breath of all mankind.”\*

“The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up.

“The Lord maketh poor and maketh rich, he bringeth low and lifteth up.”†

“The Lord is good to all; and his tender mercies are over all his works.”‡

The thought of God should unceasingly occupy our mind, and awaken in us the generous desire of following him, with the fear of offending him by injuring any of his creatures, and the strength of soul

\* Job xii. 7, 8, 9, 10.    † 1 Samuel ii. 6, 7.    ‡ Psalm cxlv. 9.

necessary to suffer, rather than insult his omnipotence. That this thought should be to check our passions, a consolation in misfortune, a guide in prosperity, let us reflect deeply on the supreme unity and infallibility of the one only God.

We should place reliance in reason and justice; and fear God, study his laws, and observe his commandments; taking heed that our steps do not waver in the ways of the Lord. We must shew confidence in God, and serve him, for *his* sake, not for our own, We should cherish no culpable thought for the sake of *man* and *his* power. Let us consider that dust is the end of every being created from it. We ought to reflect that we are only humble children of the earth, and submit ourselves to the commands of the Supreme Creator, when our feeble reason cannot comprehend them. It is our duty to recall the wanderings of the heart from its seductions, and repeat often to ourselves, that "the ways of the Eternal are those of justice." If we prayerfully apply all the efforts of reason, and all the powers of our mind, to penetrate the secrets of the heart, and to enlighten the obscurities of the soul, then may we understand God, and render ourselves worthy of him.\*

#### WHERE IS GOD?

A child, on being questioned, "Where is God?" replied, "I will tell you, when you show where he is not."

\* Bechai. Chovath H'alevavoth.



## TWO-FOLD FEAR.

“I fear God, and I have no other fear,” said RACINE.  
 “I fear God,” said PASCAL, “and after HIM, I fear those who do *not* fear HIM.”

## UNITY OF GOD.

Rufus, lieutenant of the Emperor Adrian, and who commanded his armies in Palestine, endeavoured on all occasions to draw the Israelites to the worship of false gods. One day meeting Rabbi Akiba, he addressed him in these terms:—“Can you tell me why your God rejects us, whom you term idolaters?” Without appearing to understand the question, the Rabbi pensively replied, “I dreamt, last night, that I saw a dog named Rufus, and a she dog, that they called Rufina.”—“How,” cried the imperial lieutenant, interrupting him with rage, “could not thy dream furnish to thy dogs any other names than mine and that of my wife?” “Your passion,” replied Akiba, “is an answer to the question you addressed to me. A dog is an animal full of vivacity, strength, courage, and fidelity; yet, you are humiliated, because, in a dream, we have given him your name; and you ask, why God, who alone created all that exists, should be offended when *you* profane *his* name, by applying it to miserable, inanimate idols, made from stone and wood!”\*

\* Some of the Moral and Religious Tales in this Work are Extracts from the Talmud or Midrash.

## GOD VISIBLE.

A Roman Emperor said one day to Rabbi Joshua, son of Chananya, "Show me your God." "Raise your eyes to the sky," replied the Rabbi, "God is there." The Emperor directed his eyes to the firmament; but at this moment the sun poured his rays upon the earth. Their dazzling lustre very soon caused the Emperor to cast his eyes downwards, whereupon Rabbi Joshua said to him:—"What! wouldst thou see the Master, when thou hast not the power to look his satellites in the face!"

## ABRAHAM AND THE IDOLS.

AT the period when the first of our holy patriarchs lived, idolatry prevailed in the adoration of the images of men, animals, plants, and fantastic forms carved in wood, cut in stone, or cast in metal, to which ignorance and superstition attributed a divine power. Terah, the father of Abraham, manufactured and adored idols—a worship which was very repugnant to the superior sense of his son. One day, when Abraham found himself alone, an old man presented himself at the storehouse of Terah's idols to purchase one. "How old are you?" asked Abraham. The old man replied, "Eighty years." "How! you who are so old, would you adore an image which the workmen of my father made but yesterday?" The old man *understood Abraham, and went away ashamed.*

A young woman succeeded him, bringing a dish of food as an offering to the idols of Terah. "They do not eat only," said Abraham, "try to make them take the food from your hands." The young woman, having made the attempt without success, went away, no longer deluded.

Abraham immediately broke all the paternal idols except the largest, in the hand of which he placed a hammer. When Terah returned, and saw the havoc, he stormed with passion; but his son said to him, "It is this large idol that has done this. A good woman having brought some food to the gods, they eagerly fell upon the offering, without asking permission of the biggest and most ancient of their number. This offended him, and he revenged himself by thus treating them." "Wouldst thou then deceive thy father," replied Terah, full of wrath; "knowest thou not, that these images can neither speak, eat, nor make any movement?" "If so," exclaimed Abraham, "Why do you consider them as gods, and why would you compel me to worship them?"

#### BARCOHEBAS.

AFTER the destruction of the temple of Solomon by Titus, the children of Israel could not reconcile themselves to the idea of an eternal exile; they therefore formed a new colony in the environs of the ruins of Jerusalem. They courageously submitted

to the yoke of the Romans ; and, being considerably augmented in numbers, they built a new city, which became as another capital of Judea. For more than sixty years that their establishment endured, the Jews patiently suffered the cruelties and injustice which the Roman army incessantly heaped upon them, and consoled themselves under their misfortunes by the worship of God. But it came to pass, in this new Jerusalem, that the Emperor Adrian was desirous of raising a temple to Jupiter, and compelling the Jews to sacrifice on the altars of Paganism. The unfortunate children of Israel vigorously protested against the worship which the Romans were endeavouring to force them to adopt ; and one of them, Barcochebas (who distinguished himself not only by his courage, but by a Divine spirit which is said to have animated him), excited his brethren to revolt against the Roman yoke.

Although they had patiently borne their sufferings during sixty-three years, yet, on attempting to force them to a worship repugnant to reason and opposed to their feelings, in one day they were roused to action.

The insurrection burst forth with fury. The Jews rose to a man in the defence of their religion, and by a cruel war, which lasted three years, 580,000 of their nation perished. After this terrible struggle, a handful of them miraculously escaped, and retired with Barcochebas to the fortress of Bithter, situated a short distance from Jerusalem. Julius Severus,

who commanded the Roman army, summoned them to surrender, assuring them that by an immediate submission they would obtain a complete pardon ; but, animated by the example of their chief, the Israelites exclaimed, " We will all die rather than renounce our God ! " They prepared themselves for this sacrifice by fasting and prayer ; and the following day, when the Roman general seized the fortress, after a desperate defence, Barcochebas and his heroic soldiers fell, glorifying the name of the God of Israel.

#### THE EXILE.

ON the 31st of March, 1492, eight hundred thousand Jews quitted for ever the inhospitable soil of Spain, from whence they were driven by the odious attacks of the Inquisition. Manasseh, one of the most wealthy merchants in Cadiz, with his wife, children, and the wreck of his fortune, embarked in a vessel which sailed for Africa. To the grief and ruin of the exile, new afflictions were soon added. Assailed by a tempest, the sorrowful passengers suffered several days from the fury of the waves and the dread of shipwreck ; and finally, a pestilential disease broke out. Treacherous to his engagements, the captain of the ship disembarked Manasseh and his family on a desert coast, and set sail again, thus abandoning them to their fate. The forsaken victims, left without a drop of water on a naked rock, after praying to heaven proceeded into the country, Manasseh

carrying his two children, and supporting his sick wife. They could find neither tree nor nourishment. On the following day, the poor wife sank, and on the next, the two children perished of hunger. A prey to sad despair, Manasseh dug a grave in the sand for those three beings who had been so dear to him; and, after giving free current to his tears, he rose and exclaimed with firmness: "God of my fathers! Thou hast deprived me of country, fortune, wife, and children. I could have preserved all by *denying* THEE; but my confidence in Thee is stronger than the feelings under my miseries, and my misfortunes shall not make me murmur against Thee. I was born a Jew, I have lived as a Jew, and as a Jew I will die."\*

---

### SECTION III.

---

FAITH.—Rabbi Akiba.—Legend of David in the Desert.—Devotedness of a Centenary.—Narrative of Abarbanel.

---

#### FAITH.

ABSOLUTE confidence in the wisdom of Providence, unlimited devotedness to his most incomprehensible laws, entire submission to his decrees, however pain-

\* Schevet Jehuda.

ful they may be—such are the principal characteristics of Faith.

The infancy of all religions is surrounded with mysteries. Philosophy discusses, and history studies them ; whereas Faith accepts and identifies them with its belief. When Faith is united to goodness of heart and noble sentiments, it must conduce to happiness.

Take the case of two men stretched on the bed of death. One has seen the world only with the eyes of “reason,” and doubts every thing! His conscience may not upbraid him with reproaches, and yet he dies cursing the unmerited misfortunes he has suffered, and dreads the future, which the dark veil of death hides from him. The other, full of Faith in divine wisdom, believes that every thing in this world is bound by laws, mysterious and incomprehensible to the limited understanding of man: he has acted virtuously, and offers up, in sacrifice to the Eternal, the sorrows which he has experienced. He dies tranquilly, confiding in the goodness of the Divine Creator. Of these two men, supposed to be equally virtuous, which has been the happier? Is it not he who had Faith as a protecting mantle during his life, and which comforted him in dying? Respect, then, conscientious Faith. Let us bend our knees under the sublime devotion it produces. Let us emulate the felicity of those whose hearts continue pure, and whose life has been sheltered from the passions—because they have placed themselves under the protection of Faith.

“The just shall live by his faith.”\*

“He fashioneth their hearts alike; he considereth all their works.”†

“Our understanding cannot often raise itself to comprehend the good fortune that attends the wicked, or the sufferings that attend the righteous.”‡

“Woe unto him that striveth with his Maker! For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”§

“Because sentence against an evil is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” “Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God; which fear before Him.”||

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.”¶

The homage of the heart is required by divine mercy before all things, and *no one has the right to judge between man and God.*\*\*

### RABBI AKIBA.

SUBMITTING to a frightful martyrdom, rather than renounce his God, Rabbi Akiba, whose flesh was torn with red-hot pincers by the executioner, suffered without a murmur the most excruciating torments. Observing among the crowd many of his co-religionists, who were weeping, he said to them, “The law

\* Hab. ii. 4.      + Psalm xxxiii. 15.      † Abboth, chap. iv.

§ Isaiah xlv. 9, lv. 9.      || Ecclesiastes viii. 11, 12.

¶ Jeremiah ix. 23.      \*\* Talmud.



commands us to love the Eternal with all our heart, and with all our soul: if we loved a friend thus, would we not expose ourselves to all things for him? Why, then, shall I not do so for my God?"

## DAVID IN THE DESERT.

### ● LEGEND.

WHEN King David fled across the desert, pursued by Saul, he became impatient from the number of cobwebs which he had to break. Stung by an insect, he exclaimed in his passion, "Great God! why hast thou created flies and spiders, which are useless, and only tend to annoy mankind?" "I will cause thee to understand," replied a prophetic voice.

Some time afterwards he descended Mount Achilah, and ventured at night into the camp of Saul, to deprive him, during his sleep, of his arms and cup. Succeeding in his project, and about to retire, his feet became entangled with those of the faithful Abner, who slept near Saul. David was greatly embarrassed. He was at a loss how to disengage himself from Abner without awakening this valorous servant, and thus be discovered in the camp of the enemy! When the anxiety of David was most intense, a fly stung the leg of Abner. The pain caused the warrior to move, which enabled David to extricate his foot. He then fled rapidly, having reason to thank God for creating flies. Saul pursued him in the desert. David crept into a cavern, when God

caused a spider to spin a web before the narrow entrance of the rock. Saul and Abner were not tardy in tracing the footsteps of the fugitive, and Abner observed: "Without doubt he has hid himself in the hollow of this rock; let us proceed to seek him." "It is useless," said Saul, "do you not see the opening of this cavern is covered with a spider's web, and that no one could enter without breaking it?" "That is just," replied Abner, and they went away to pursue their search in another direction. Then David prostrated himself on the earth, and exclaimed, "Lord! pardon me for having doubted thy wisdom; henceforth my weak understanding shall not cease to humble itself before the sublime harmony of thy creation. Lord! the least of all thy creatures is useful to man; even spiders and flies have a destiny to fill in nature. Lord! *that which Thou hast said, is just; that which Thou hast made, is good.*"

#### DEVOTEDNESS OF A CENTENARIAN.

IN the year of the world 3837, Antiochus Epiphanes attempted to abolish the worship of the God of Israel in Jerusalem. A whispered rumour was quickly circulated in the holy city, and vigorous protestations spread in all parts. It was in vain! The agents of Antiochus, failing by persuasion, threatened persecution and death to whoever remained faithful to the law of Moses. But their

efforts were useless against the enthusiastic exhortations to the crowd made by an aged man, named Eleazar, a hundred years old. As the soldiers of the tyrant seized him, he exclaimed, "Let them put me to torment. I prefer death to dissimulation. My religious conviction commands me to obey the law of the Eternal, and in listening to you I may escape from the hand of men, but not from the hand of God!" Then turning himself to the crowd, he added, "I will not, by betraying my faith, tarnish the few days I have yet to live; and I hope by my death to teach the young *to prefer the law of God to their own lives!*"

#### ABARBANEL.

IN 1437, Isaac Abarbanel was born at Lisbon, of a family descended from David. In his youth he was placed at the court of Alphonso the Fifth, King of Portugal, who confided to him the most important offices. John the Second, who afterwards succeeded to the throne, hated the Israelites; and Abarbanel was deprived of his office, and obliged to fly precipitately, to escape an unjust accusation raised against him by the Court, who were desirous of ruining him, because he knew the secrets of the State.

It was in the study of the Sacred Writings that the supplanted minister again applied himself to his faith, for which he had sacrificed his fortune and brilliant position. He had commenced his Com-

mentaries on the Bible, when he was invited to the court of Spain, where Ferdinand and Isabella rendered homage to his great capacity and to the integrity of his character. They appointed him Minister of Finance ; but the Inquisition, which had for some time secretly employed every means to injure the Jews, obtained, in spite of the strong opposition of the Minister of Finance, a fatal decree, which in 1493 banished for ever the sons of Israel from the soil of Spain. Abarbanel tendered his resignation to the King, declining the personal exemption which they offered him, and the new favours which they proposed to heap upon him. He said nobly, " I will participate in the fate of my brethren ; *my* religious conviction is *theirs*. Like myself, they have always been ready to sacrifice every thing for the welfare of Spain ; and since an impolitic power banishes them, I will share their exile, and will not barter my faith for wealth or power."

Abarbanel retired to Italy, where Ferdinand, the illegitimate, who reigned in Naples, eagerly availed himself of the talents of this eminent man. Their admiration of him increased when the people learnt the noble self-denial he had displayed, by voluntarily exiling himself from Spain.

It was at this period that Abarbanel wrote the works which have justly earned for him a high reputation. Equally versed in Christian literature as in that of the Talmud, his familiarity with ancient and modern productions, and his conversance with Ori-

ental and European languages, conduced to stamp his works with *universality* of attainment.

This man, so gifted by nature, and of rare accomplishment, was never betrayed by success. In his varied career as a statesman, financier, and diplomatist, scholar, courtier, and theologian, he never allowed his religious faith to receive any indignity. He was great in prosperity, and still more so in adversity. In sentiments of piety he found strength to submit himself to the numerous afflictions with which the Eternal visited him, as if only to prove the faith which was *in him*. An excellent life was crowned by a death worthy of it. Abarbanel went as envoy to Venice in 1508, to negotiate a treaty. The air of the "Lagunes" produced a serious illness. Nevertheless, he refused to quit his post till he had concluded the treaty. He had scarcely succeeded when death overtook him, amidst calm resignation, at the age of seventy-one. The honours at his funeral were heightened by the presence of the Venetian nobles, who united *their regrets and eulogiums* with the expression of grief from *all the Israelites*.

---

## SECTION IV.

---

THE SOUL.—The Martyr's Hope.—The Two Banquets.—The Gift of a King, (a Talmudic Parable.)—The Doubt.—The Broken Vase.—The Child and the Fig Tree.

---

## THE SOUL.

THE human soul is the living principle enshrined within us. It is the portion of our being which conceives, thinks, and desires. To us, its essence is an impenetrable mystery. We have only the consciousness of its existence.

That the soul is the spiritual part of man needs no proof. The bond which, while on earth, exists between it and the body, is mysteriously interwoven. The body is only the *temporary* abode of the soul, and from this grave consideration springs sublime instruction. It teaches us that as the life of man endures but for a time, it should be employed in the best way possible. The soul is the inseparable companion of our life, and, being a pure and divine essence, our actions ought to harmonise with it.

Death being inevitable, it should be met without fear for itself, and without too sorrowful regrets, when those who are dear to us reach the day of their departure. On quitting the human body, the soul has not fulfilled all its destiny. In nature nothing

is annihilated. Transformations are frequent, but nothing perishes for ever. Fruits, flowers, and plants die, and reproduce themselves. The rays of the sun re-animate and bring forth new life. Generations succeed each other. In a word, all creation increases, decreases, dies, and revives. How then can we suppose that the SOUL, the CHIEF WORK of creation, decays for ever, after a brief existence in the human body? No! This divine emanation, which illumines our life, is only a feeble spark of the brilliant flame which animates the whole universe, and like its source—*Immortality* is its portion.

The axiom of the immortality of the soul—one of the most precious of the Mosaic religion—is written in our holy books, more or less clearly according to the civilization of those addressed. It teems with profound meditations. To those who have found in this world nothing but grief and deceit, the soul says—“Patience! we shall re-unite in another life, where all is joy and happiness.” To those who, while here, would stray from the paths of virtue, the soul whispers—“Take heed! thou shalt be questioned in a future state, for the faults which thou hast committed in the present.” To those who struggle for the triumph of conscience, the soul cheers, and repeats—“Courage! heavenly rewards await thee beyond the tomb!”

Metaphysics and religion are sometimes so mixed in speculative questions which relate to the *soul*, that human reason has concluded that our limited understanding is unequal to the subject. Without,

therefore, vainly asking where, when, how, and on what account this mystery is not cleared up to us *now*, true philosophy bends its head before the evidence we have; and the religious and more happy man, opening his heart to faith, says, *I believe, and I hope!*

“Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” \*

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

“Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” †

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” ‡

“And Enoch walked with God, and he was not: for God took him.” §

“Life leads to the tomb, death to resurrection.” ||

“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” ¶

“The righteous of all nations will enjoy eternal bliss.” \*\*

Rabbi Eleazer said in his lecture—“Repent one day before thy death.” “How is this possible,” inquired one of his pupils, “when no one knows the moment before his death?” “That,” replied the Rabbi, “is why we should always be prepared to

\* Ecclesiastes xii. 7.

+ Psalm xvi. 10, 11.

‡ Daniel xii. 2.

§ Genesis v. 24.

|| Abboth iv. 22.

¶ Isaiah xxvi. 19.

\*\* Maimonides.



appear before God, since we may die any instant. As the traveller who does not know the moment when he will be called upon to proceed on his journey is always prepared, so should it be with us, in our journey through life. Let our accounts with God be always balanced, and with man, leave nothing in arrear,—neither evil to redress, nor benefit to be accomplished,—in order that we may always be in a fitter state to quit this life with a light heart, a clear conscience, and an abundance of good actions; for such are the only wealth of this world which we can take with us to the next.” \*

#### THE HOPE OF MARTYRS.

ANTIOCHUS EPIPHANES condemned to torture and death the Jews who refused to renounce their religion. Seven brothers, with their mother, appeared before the king, and having expressed their determination to die rather than transgress the sacred law, one of them thus addressed the tyrant: “You can deprive us of life here; but God, for that for which we shall be sacrificed, will restore it after we have lost it.” †

#### THE TWO BANQUETS.

INVITED to the house of one of his friends at Asena, Rabbi Hia found a rich table spread in a magnificent room, covered with costly dishes and sumptuous fare. The Rabbi could not disguise the pleasure the

\* Mishna.

† Sacred History.

spectacle afforded him. His entertainer then said to him—“ If you please, this should be shared among your friends, to whom you should give the most splendid feasts, instead of leading an austere life, passed in prayer and sacred study.” “ My son,” replied the pious guest, “ the most beautiful banquet has its limits, the most gorgeous festival must have its end : but the banquet to which God invites his chosen, in another life, is eternal ; therefore do I prefer it.\*

### THE GIFT OF A KING.

#### A TALMUDIC PARABLE.

A King of Persia, desirous of adding to the splendour of his court, presented his retinue with magnificent garments, richly embellished with gold. Some time afterwards, at a public solemnity, the King observed several of the costumes to be soiled, faded, and stained. Indignant against those who thus disregarded the gifts of his royal munificence, he banished them from his presence, and conferred his favours only on those who, by their care of his presents, testified their respect for the giver. It is thus that, at the great day of judgment, when mortals will have to present themselves at the throne of the Eternal, a Divine voice will say to each son of Adam, “ To add to the splendour of the world, I endowed thee with a pure soul, imbued with heavenly qualities.

\* Midrash Rabba.

To reward or punish thee, let us examine the state of thy soul!"

### THE DOUBT.

A pirate, who cruized on the coast of Syria, captured a vessel, in which he found four Rabbins, who were returning to Spain. They were put in irons, to be sold as slaves. One of them had his wife with him, who resolved to die rather than be exposed to the outrages of the pirates, and to pass the rest of her days in bondage. Her soul was so strongly fortified, she had no dread of death, but feared being deprived of eternal life. She approached her husband, who was calm, and asked him, with seeming indifference, if those who perished at sea were awakened at the day of resurrection? "Without doubt," replied her husband, "for the Lord has said, 'I will bring my people again from the depths of the sea.'" (Psalm lxxviii. 22.) Excited by this assurance, the courageous wife cast herself into the sea, where she soon disappeared, borne away by the waves.

### THE BROKEN VASE.

A Jewish preacher spoke with warmth on the artificial joys of human life, which he represented as trials to which humanity is subjected, before being admitted to the felicities of another world. As he left the pulpit, an unbeliever said to him, "How

is it possible that a man of talent can believe in the resurrection of the dead? for our body, as soon as it is deprived of life, becomes decomposed and destroyed, and in time returns to dust! How, then, is it possible to reanimate its ashes?" "My son," replied the preacher, "I cannot speak it with too profound a conviction, Life is a point between two eternities. If a *potter* happens to break an earthen vessel which he has made, he reunites the shapeless remains, and, by crushing and kneading the powder, can again restore its primitive form, its strength, its beauty, and utility; and yet you would deny this power to the great Maker of the Universe!"

### THE CHILD AND THE FIG TREE.

#### AN APOLOGUE.

DURING the captivity of Babylon, a Jew, employed in the gardens of the Sultan, consoled himself in slavery by the joys of his family, his wife having presented him with a son. To solemnise this happy event, he planted a fig tree, promising to offer its first fruits to the God of Israel, the same as his first-born son had been dedicated to the Lord.

The father neglected neither care nor watching for the health of his infant. He employed proper means to have him instructed; and no trouble was spared in training his mind and heart.

The gardener carefully tended the fig tree, that it might be worthy its pious memorial. He cut it,

pruned it, watered it, and defended it from cold nights and the attacks of insects. In a few years the child began to waste with an unknown disease, and rapidly languished. The father watched it, employed every means for its recovery, and prayed to God incessantly to preserve to him the tender object of his affections.

The fig tree also decayed. Its branches drooped, its leaves faded, and its fruit never ripened. The gardener, discovering that the ground was not propitious to the fig tree, transplanted it with the greatest care to a more fertile soil.

After a year of suffering, the child died, preserving to the last an angelic sweetness. In a state of despair, the gardener dug a grave for his child, at the foot of the tree which he had planted on the day on which his child had been born. Supporting himself on its stem, the father stood absorbed in grief, his tears falling silently on the grave of his child, when a priest, a son of Aaron, happening to pass, thus addressed him: "Take courage, and raise your afflicted countenance to Heaven. Thy fig tree could not grow nor thrive in unfruitful ground. Thou hast transplanted it to a better soil; and that which *thou* hast done for thy *fig tree*, God has done for thy *Son*. That angelic soul, which withered and decayed in our valley of misery, God has taken pity upon, and has transplanted it to the realms of bliss."

---

## SECTION V.

---

RESIGNATION.—Rabbi Meir.—Flavius Josephus.—The Well at Bona.

---

## RESIGNATION.

FIRMNESS of character, and strength of soul, are two necessary qualities to support the various misfortunes which often unexpectedly assail us. But to these it is desirable to unite *Resignation*, which is a feeling entirely religious, and which induces us to submit ourselves to the will of Heaven.

What good can result from vain tears, cries, and lamentations? Do they deprive grief of its bitterness? Do they take the sting from misfortune? No: while despair causes us to be a burden to all around, it is a protestation against the acts of Providence. The pious man ought never to forget that each thing is, because it *ought to be*, and that God can cause happiness to issue from that which, to the feeble eyes of mortals, appears the depth of misfortune.

“God is the sovereign ruler,” says the prophet Elijah; “that which he ordains is accomplished.”

“Here am I,” said King David; “Do with me, O God! according to thy will.”

“What!” says Job, “shall we only accept from God good, and rebel against the misfortunes which he sendeth us?”

“For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.”\*

“Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.”†

“Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.”‡

“We ought to thank God for the evil which he sends us, as well as for the good which he dispenses to us; for every thing which emanates from the Creator is for the good of his creatures.”§

### RABBI MEIR.

ONE Sabbath, whilst RABBI MEIR was engaged at school, his two children died. His wife, though maddened at first by so cruel a loss, was enabled, by attachment to her husband, and reverence for the decrees of Heaven, to overcome her grief. She covered the bodies of her children with a pall, and, awaiting the arrival of her husband, she summoned all her fortitude, and wiped away her tears. “Where are the children?” Such were the first words of Rabbi Meir. “No doubt they are yet <sup>at</sup> school,” answered the poor mother, with an agitated voice. “I have not seen them there, and am uneasy,” replied the husband. To turn the conversation, his wife brought his goblet and a flask of wine, requesting him to repeat the prayer of *Habdallah*. But Rabbi Meir preferred to await the return of his children, that they might assist, as was customary,

\* Proverbs iii. 12. + Deuteronomy viii. 5. † Psalm xciv. 12.

§ Talmud, Tract, Beracoth.

in this ceremony, and afterwards to receive his blessing. His cautious wife then, observing that it was useless to retard the discovery, said to him, "Permit me to ask you a question. Some time since, certain jewels were deposited with me. To-day they were applied for. Ought I to restore them?" "How canst thou ask me? You must return them without hesitation." "What! without a murmur?" "Without doubt; because, receiving them as a deposit, thou knowest that any day they might be reclaimed." "It is true; but I have been accustomed to think they belonged to *me*; I have polished and preserved them with affection." "Then thou hast been recompensed for thy trouble; what wouldst thou more?" "Thou art right," replied his wife; and forthwith she removed, with a trembling hand, the cloth which covered the bodies of her two children. At this sight, the unfortunate father stood dismayed. He then caressed their cheeks, already cold, and exclaimed, "My children! my children!"

The poor mother for the moment felt her courage abandon her, and mingled her tears with those of her husband; but, surmounting her grief, she said calmly, "My husband! have you not told me, that we must restore, without hesitation, the deposit which has been confided to us? The LORD, who has *lent us* these dear children, has taken them from us. Let the name of the Lord be blessed!"

This just woman well understood religious resignation, and was enabled to calm the most distress-



ing grief. Rabbi Meir, recalling to his mind, with an inexpressible feeling of gratitude, the innocent joys which his children had procured him, pictured to himself the misfortunes which might have crossed their existence. With confidence in Heaven, he raised his eyes, bathed with tears, and repeated, "The Lord, who *lent* them to me, has taken them *again*: the name of the Lord be praised!"

#### FLAVIUS JOSEPHUS.

THIRTY-EIGHT years before the Christian era, Joseph, the son of Matathias, was born at Jerusalem. On his father's side, he belonged to a sacerdotal family, and descended by his mother from the princely branch of the Asmoneans. His parents gave him a liberal education, and inspired him with strength of character and confidence in God.

From an early age, Josephus displayed great taste for study, and his progress corresponded with the efforts of his parents. At sixteen, he had resolution to withdraw himself from society, and, during three years' exclusion, to acquire knowledge by uninterrupted study. At twenty-six, he went as envoy to Rome, to complain, in the name of the Jewish Priesthood, of the tyranny of FELIX, Lieutenant of the Romans in Judea, and succeeded in his mission. Returning to Jerusalem, he discovered an insurrectionary feeling lurking among his brethren. In vain Josephus delivered eloquent harangues, to calm the

irritation of the Hebrews. In a little time the revolt burst forth throughout the country, and Josephus himself was drawn into the general movement. He made every effort to direct the insurrection, and was appointed civil and military inspector at Galilee. He made himself beloved by the citizens for his just administration, and by the soldiers for his courage. In the war which he was compelled to sustain against the Romans, he displayed great talent and wisdom, which obtained him the reputation of being the most skilful general among the Israelites. Nevertheless, destiny was unpropitious to the insurrection. Intestine dissensions prevailed, and Josephus endeavoured to conciliate parties, and avoid "calumny," which so rarely spares popular chiefs. Besieged in the fortress of Jotopata, he was unhorsed in a sortie, grievously wounded, and would have perished on the field of battle, but for the devotion of his soldiers, who carried him back to the citadel, in the midst of a thousand dangers. He was scarcely restored when the citadel was taken, after an obstinate defence, which reduced the garrison to forty men, who, disabled though they were, dragged their general, and hid him in a cavern. Betrayed by a woman, and surrounded by a strong detachment of Romans, the unfortunate fugitives were summoned to surrender, the conquerors offering, in the name of Vespasian, to spare their lives. They preferred death rather than be Roman prisoners, and as escape was impossible, they resolved to kill themselves. Animated by the strength of character which always distinguishes the truly courageous man, and

by that holy resignation which characterises sincere piety, Josephus shewed his companions that suicide, instead of being an act of courage, is the result of cowardice and weakness; that, when placed by the Divine Creator at a painful and perilous post, it is a disgrace to desert it; and that, in all circumstances, *resignation*, besides being a consolation for present misfortunes, leaves all the chances of the future, which despair can only destroy.

Unfortunately for his companions, they could not understand the sublime lesson of their general, and, with one exception, killed themselves. Followed by the only survivor of his soldiers, Josephus surrendered himself prisoner to the Romans, who paid him every respect, and restored him to liberty.

When on a mission to Jerusalem, to induce submission, he found the city captured by the Romans; but, by his influence with Titus, he saved the lives of a multitude of Israelites.

Respected by Vespasian, Titus, and Domitian, he procured for his co-religionists the friendship of these princes; and, for each service he rendered them, he congratulated himself on having resisted the impious idea of suicide. Established at Rome, and promoted to riches and honours, he there wrote his works which secured him the title of the "Jewish Tacitus." Photius says, "These works are full of erudition, sublimity, thought, majesty, and wisdom."

Josephus died at Rome, aged 64, beloved and respected by all, after having added to his own the family name of Vespasian,—“Flavius,”—as a token of

gratitude to the Emperor. After his death, the Romans raised a column to his memory — a distinction rarely accorded at this period, and which was dedicated equally to the gifted *writer* as to the noble *man*.

### THE WELL AT BONA.

IN 1839, an Israelite, named Lamrouchi, while cleaning a well at Bona, was buried by the falling in of the masonry. Formerly, when Algiers was but a nest for pirates, the Mussulmans would have regarded this disaster with indifference, saying, “What to us is the life of a dog of a Jew?” But, under French dominion, humanity has resumed its authority, and Algiers has become endowed with civil and religious liberty. As soon as the misfortune which befel Lamrouchi was known, General Guingret ordered some officers of the engineers to proceed to the place of the disaster, and devise means for rescuing the unfortunate Jew.

On their arrival, the well appeared like a vast funnel, the bottom filled with stones from the fallen wall. They ascertained, by the length of the cord which drew up the water, that the well was thirty feet deep. After seven hours of incessant labour, an officer heard the groans of the victim. He was able to tell those who came to deliver him that, in the funnel, the stones over his head formed a roof, which defended him, while the lower part of his body was

pressed by the superincumbent rubbish, and caused him excruciating agony.

The workmen, animated by their prospect of success, redoubled their activity. Unfortunately, so much precaution was necessary, that the work advanced but slowly. The 13th and 14th of October were occupied in digging a mine-well underneath the cistern, through a shelf of very hard freestone. On the third day, after unexampled efforts, they reached the spot where Lamrouchi was; but, having ceased to reply, they were fearful that life had become extinct. Fortunately, however, at the first current of air which reached him, the poor Jew came to himself, and, by means of a flexible tube, passed through the narrow opening in the wall, he swallowed a mouthful of broth.

At length, at ten at night, in the midst of a crowd, breathless with interest, the anxious workmen released Lamrouchi, with his body covered with bruises, from a perilous prison, where he had been eighty-two hours.\*

Is not this authentic recital, whose horror we have so feebly described, a serious lesson for those who doubt Divine goodness? In this tomb, where he was as one buried alive, could he rightly entertain any other thoughts than confidence in God, and resignation to His decrees? To what purpose are fear, tears, and despair? In reflecting on the past, has not this man, and all of us, cause to repeat with Moses, "God is my strength: to him I owe my salvation."

\* *Moniteur Algerien.*

## SECTION VI.

---

VIRTUE.—The Rainbow.—Charlotte Jacob.—The Rope Dancer.—  
The Double Question.—The Physician and his Patient.—The  
Consoling Angel.

---

## VIRTUE.

VIRTUE is a sentiment which impels us to seek good and to avoid evil. A virtuous man displays an incessant disposition to act with joy when he can promote the interests of humanity, and vigorously opposes every thing injurious to his fellow-creatures.

In creating man, the Deity invested him with free-will, that he might choose between good and evil; but, at the same time, he placed within him the germ of all the virtues, that he might be inclined to good.

When a passion is excited in the human heart, as soon as reason warns it that its accomplishment would be injurious to others, virtue struggles with this growing inclination; and as passion develops itself, virtue redoubles its efforts to keep pace with its adversary, and by its triumph adds another virtuous character to the list of humanity.

Those who merely overcome their evil inclinations have acquired only a passive virtue. Man being intended to live in society, and the wellbeing of all

composing it depending on the happiness of each in particular, it is necessary that the actions of every individual should be actively directed to the advantage of all.

Hence, the virtuous man is not only he who suppresses his own bad passions, but he who exercises all the faculties of his being to further the cause of humanity; who, to accomplish this holy mission, will be deterred by no sacrifice; and who, unlike the egotist and hypocrite, is actuated by no self-conceit or mercenary considerations. The virtuous man is essentially moderate, good, indulgent, sensible, patient, humane, and disinterested. To such a one virtue is a natural action, exercised without effort, as though it were an instinct. The duties of humanity should be observed towards all mankind, without religious distinction. When human life is in question, it is criminal to attend to any religious exclusion. The laws of humanity are over-ruling. Virtuous people love all mankind, and with an entire heart repeat this prayer of the children of Israel:—

“O God of our fathers! diffuse thy blessing over the entire universe, the work of thine hand.”

“God made man in his image, that man in his actions should model himself on the Divinity: to have pity on the unfortunate—to succour those who require aid—to seek in all our actions to imitate the bountiful goodness of the Sovereign Creator.”\*

The virtuous man is “He that walketh righteously, and

\* Talmud. Sota, xiv.

speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.\*

“For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings.”†

“If thou be righteous, what givest thou him? or what receiveth he of thine hand?”‡

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”§

“Love thy neighbour as thyself.”||

“Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land, within thy gates.”¶

“Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.”\*\*

“Let the honour of thy neighbour be as precious to thee as thine own, and be as careful of his property as thine own. Despise not public opinion; and do not answer for your virtue before the day of your death. Remember, that sin begets sin, and that good actions are linked together. Be not as slaves who labour for hire, but fulfil all your duties without any interested motive.”††

“Do not unto others that which ye would they should not do unto you; that is the basis on which our holy law rests; all the other is only commentary.”‡‡

“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”§§

“He that followeth after righteousness and mercy, findeth life, righteousness, and honour.”|||

\* Isaiah xxxiii. 15.

+ Hosea vi. 6.

‡ Job xxxv. 7.

§ Micah vi. 8.

|| Levit. xix. 18.

¶ Dent. xxiv. 14.

\*\* Deut. xxiii. 7.

†† Mishna. “Abboth.”

‡‡ Talmud. “Sabbath,” xxxi.

§§ Prov. iii. 27.

||| Prov. xxi. 21.



## THE RAINBOW.

## A MORAL FABLE.

THE rain had just ceased, when the colours composing the variegated arch of a rainbow, which sparkled in the middle of the sky, began a dispute among themselves for pre-eminence.

“It is I who procure you this much admired lustre,” said the *purple*; “I who am the colour of royalty.”

“It is rather I,” replied the *blue*; “I whom they call the heavenly azure.”

“And am not I,” exclaimed the *yellow*, “am I not preferred by mankind, I who represent the colour of gold?”

“You forget me, I believe,” cried the *green*; “I who am the reflection of the fields and the mirror of the ocean.”

“Calm yourselves, my sisters,” gently replied the *indigo, violet, and orange*. “That each of you contributes to the general lustre we acknowledge sincerely; but what enhances the beauty of the rainbow is, that it unites and *blends us all* in its composition. We three secondary shadows only add to the perfection of the whole; and if either of us seven disappeared from our diversified arch, it would destroy the harmony of the bright and exquisite band with which we illuminate the heavens.”

As of the Rainbow, so of Virtue, which derives its chief attractions from the union of good qualities, each of which has its value, and by their concord alone is the virtuous mind constituted.

## CHARLOTTE JACOB.

IN 1828, the French academy, in awarding a medal to Charlotte Jacob, published the following meritorious act, which this virtuous girl had modestly concealed. Charlotte Jacob resided at Paris, and was bewailing the death of a sister, when she met an unfortunate neighbour mourning for the loss of her mother. The similarity of their situations produced mutual sympathy. Though poor and feeble, Charlotte unhesitatingly united her fate to that of her distressed companion. She sheltered the girl, supported her with the work of her hands, and lavished the cares of a mother and sister on this poor stranger. The state of her protégée became very serious. A cancer was destroying her with excruciating pain; but nothing checked Charlotte Jacob in her devotedness to the object of her compassion—neither reluctance, pecuniary sacrifices, watchings, nor increased labour. When her friends observed to her that she was fruitlessly fatiguing and ruining herself, she replied: “I have adopted this poor child, and I will share with her my last hour, and my last morsel of bread.”

## THE ROPE DANCER.

It is in the humbler classes of society that the most beautiful sparks of virtue often shine.

A fire broke out in a house at Alençon, the flames of which made rapid progress, and produced dread-

ful ravages. An entire family was saved by an unknown man, who scaled the ruins with a wonderful agility, treading with dexterity the burning beams, and who from an abyss of fire extricated victim after victim, in the midst of acclamations from the spectators. This man was Joseph Plege, who exercised the humble profession of a rope dancer; and it was the agility and dexterity developed by his occupation that enabled him to save a whole family, by venturing on narrow and moving surfaces to snatch them from the flames. The company to which worthy Plege belonged were preparing to quit Alençon, but their departure was delayed to give him a benefit. The theatre was crowded in every part, and thunders of applause greeted the courageous rope dancer, who, covered with burns and bruises, endeavoured to merit the enthusiasm by which he was overwhelmed. When the receipts, which were considerable, were handed to him, Joseph Plege presented the whole amount to the family he had saved. "These poor people," said he, "are ruined; what good shall I have done to have saved them from the flames, if I leave them to the horrors of starvation?" The authorities gave a medal of honour to the brave man, who had displayed so much humanity, devotion, and virtue.

#### THE DOUBLE QUESTION.

"To fulfil thy life properly," said an aged man, "address to thyself each day two questions: in the

morning ask thyself what good thou canst do during the day; and at night, in lying down, ask thyself what good thou hast done."

### THE PHYSICIAN AND HIS PATIENT.

DOCTOR SYLVA, one of the most celebrated doctors of the seventeenth century, was nominated physician in ordinary to the civic authorities of Bordeaux. The appointment was much censured by a portion of the inhabitants. They could not apply the slightest reproach to the physician; on the contrary, none had more science, devotedness, and conscientiousness than Dr. Sylva. But he had one defect, an unpardonable one, and which ought forsooth to have precluded him from being a public functionary — *he was "a Jew;"* and religious prejudices were so inveterate in the minds of the inhabitants, that the epithet "Jew" was to them tantamount to an indignity.

Amongst the adversaries of Sylva, a Marquis particularly distinguished himself. His opposition, and endeavours to drive the physician from his appointment, were only interrupted by an attack of malignant fever. The disease confined him to his bed, and went on slowly consuming him, and bringing him gradually to the grave. In vain were the most popular physicians called to the bed-side of the noble patient; their remedies were unsuccessful, their consultations unavailing. The death of the patient appeared inevitable, when, at the last extremity, they

decided on calling in Dr. Sylva; but fearful he would not come to the assistance of one of his most persecuting adversaries, they offered him a large sum of money, and the support of the influential family. Sylva said, "At the bed-side of the sick I make no inquiries, but such as bear upon the disease. I never ask questions about the fortune, religion, or opinions of the patient, but of his *sufferings only*; and if it is an enemy who requires my attendance, my duty compels me to redouble my professional attentions, to justify his confidence." The Jewish doctor subdued the fever, as much by his zealous attention as by his medical skill. In a few weeks the Marquis was completely convalescent, and distributed to the poor of the city the sum which the Jewish doctor declined to accept for his extraordinary cure. A strong friendship sprung up between the physician and the patient; and when the efforts of the fanatics were renewed on the 6th March, 1687, Sylva was superseded, merely on the ground that he was a *Jew*. This gifted physician then removed to Paris, where he acquired great reputation. Patronised by the family of the Marquis, he became rich, and was selected as consulting physician to the king.

#### THE CONSOLING ANGEL.

SOME years since, an humble Jewish merchant, by placing too much confidence in others, became ruined. His furniture was seized, and himself sent to prison. This poor debtor was a widower, des-

titute of credit and resources, but with three children, two of whom were very young. Sarah, the eldest, sixteen years of age, displayed the most admirable devotedness to her father. Cooped up in a miserable garret with her two little brothers, she was to them a substitute for the parents of whose care they were deprived. By indefatigable exertions she provided for all their wants. It was delightful to see her every morning washing and dressing her little brothers, attending them to school, and at night making them pray for the speedy return of their unhappy father, who she told them was on a journey. During the day she withdrew secretly, and ran to the debtors' prison, where she arrived out of breath, consoled her poor father, and inspired him with hope, at the same time bringing him something which she procured by toil, and could only spare by great privations.

At night, after putting her brothers to bed, she eagerly renewed her work to gain a subsistence for the family on the morrow. During several months Sarah pursued the same course, conducting herself so as to become the object of general admiration, and was surnamed the Consoling Angel. So much virtue must necessarily find its recompence. The creditor who had imprisoned her father admired her devotedness, loved her, offered her his hand in marriage, and her father's freedom, and from that period the family lived happy and tranquil, under the smile of its "Consoling Angel."

## SECTION VII.



CONSCIENCE.—Better Late than Never.—Respect Religious Scruples.—The Magistracy.—Honour Justice.—Judicial Recollections.



## CONSCIENCE.

WHEN the Deity entrusted man with Free-Will, he also endowed him with *reason*, to distinguish betwixt good and evil, and—to restrain him from the commission of sin—with *conscience*, whose “small, still voice” reproaches him for the faults to which he is prone. In the perplexing affairs of life, our first impulse is always good; and happy are they who have strength to persevere in it! But desires seduce us, and while yielding to them we often deceive ourselves into the conviction that we are not doing wrong. We excuse the ill we have done, by persuading ourselves it was necessary and inevitable, and frequently lend ourselves to suppose that we are less blameable, because good will ensue. It is then that the voice of conscience, which is the voice of God, makes itself audible, and reasons with us. Let us pray with humility that our energies and strength be increased. A wounded conscience is sure to pursue us with eternal reproaches. Wo to those who would stifle it! Like a fire

smouldering beneath its ashes, it will blaze with renewed force on our death-bed, and embitter our last moments with the pangs of remorse. Let conscience therefore be our guide in all our transactions; and if we have received injury from our neighbour, let us console ourselves by reflecting that *our* conscience is pure, whilst that of our enemy is, or assuredly will be, visited by compunction and regret.

Conscientious public characters are the safeguard of society. Hence our respect for the faithful governor and the upright judge. Let us therefore respect justice and its administrators, as the temple and ministers of conscience. Let us likewise respect all honest convictions, whether we participate in them or not, for conscientious conviction is always honourable. We should strew the path of our life with good deeds, and with acts of justice, to find innate joys from the testimony of our conscience. Then during the sleep of night, during that suspended consciousness which procures us repose, the veil that Providence has thrown over us will become transparent like a thin gauze, through which we shall behold, in the mind's eye, the happiness and calm felicity which will attend us in futurity, and of which in this world a pure conscience is the precursor.

“ Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

“ He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

“ He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.



“ In whose eyes a vile person is contemned ; but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not.

“ He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”\*

“ Ye shall do no unrighteousness in judgment ; thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour.

“ Thou shalt not raise a false report ; put not thine hand with the wicked to be an unrighteous witness.

“ Thou shalt not follow a multitude to do evil : neither shalt thou speak in a cause to decline after the many to wrest judgment.”

“ Ye shall not respect persons in judgment ; but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's.”†

“ The spirit of man is the candle of the Lord, searching all the inward parts.”‡

“ Say ye to the righteous, that it shall be well with him ; for they shall eat the fruit of their doings.

“ Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him.”§

“ The universe is founded on three bases : Conscience, Justice, and Peace.”||

“ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbour's service without wages, and giveth him not for his work.”¶

“ Behold, his soul which is lifted up is not upright in him : but the just shall live by his faith.”\*\*

\* Psalm xv. + Levit. xix. 15 ; Exod. xxiii. 1, 2 ; Deut. i. 17.

† Proverbs xx. 27. § Isaiah iii. 10, 11. || Abboth.

¶ Jeremiah xxii. 13. \*\* Habakkuk ii. 4.

“To do justice and judgment is more acceptable to the Lord than sacrifice.”\*

### BETTER LATE THAN NEVER.

THERE are upright and righteous men, says Chateaubriand, with whom conscience is so tranquil, that we cannot approach them without sharing the peace which emanates from their heart.

A Rabbin preached several years against the fatal error which arose in times of persecution, and caused some Israelites, who were imbued with antiquated notions, to imagine that it was permitted them to deceive those who did not profess the Mosaic faith. The virtuous pastor used every effort to disabuse the minds of his flock from this monstrous error. He proved by passages from our sacred books how much it is reprobated by the laws; and eloquently depicted the torments with which remorse agitates the guilty, and the divine wrath, of which the cry of conscience is but the first token.

After he returned home, the Rabbin was sought by one of the richest Israelites of the city. He was pale, and, wiping the tears from his eyes, avowed that he had been a partner with a Christian more than thirty years, whom he had deceived relative to the state of their affairs; falsely alarming him as to their position, and inducing him to withdraw from the firm, which had thereby become the source of his fortune.

\* Proverbs **xxi.** 3.

“ If you would return to the good path,” said the Rabbin, “ you must seek him you have defrauded, and restore, with interest, that of which you have deprived him.” “ Alas!” replied the sinner, “ this idea has occurred to me long since, when I felt the first wounds of remorse, but my victim died without leaving parents or heirs, and from that time to the present I persuaded myself I could peaceably enjoy a fortune for which there is no legitimate claimant.” “ You deceive yourself,” replied the pastor, “ God will surely demand from you an account of the guilty origin of your riches. All void succession belongs to the state. Transfer the wealth you have so viciously acquired to a source which will confer benefit on all men. Such is the only way to make peace with your conscience.”

This wise counsel was understood. The old sinner realised his fortune, and employed it in founding an Infirmary, for the admission of sick persons of the city, without reference to their country or religion.

In raising this charitable edifice, he asked as a favour to be received as superintendent; and when every person in the city applauded the generosity and devotedness of this man, the worthy pastor who encouraged and consoled him said,—“ My son! God will regard your efforts.” The guilty penitent replied: “ My father! already a divine ray has descended into my soul; I feel it, for it has calmed the cry of my wounded conscience.”

## RESPECT RELIGIOUS SCRUPLES.

MARY DE MEDICIS introduced a celebrated physician of the Jewish faith, who agreed to join the court of France, only on condition of being permitted freely to exercise the customs of his religion. On his arrival at Paris, Henry IV. sent for Montalte, and thus addressed him. "Liberty of conscience is a sacred subject: God forbid that I should desecrate it. Exercise in tranquillity, you and your family, the worship of your fathers. Your religious conscience is to me a guarantee for your conscientiousness as a physician."

The King did more. He bestowed favours on Montalte, and his respect for his religious feelings went so far, that when he was obliged to visit sick persons at a distance on Fridays, he furnished him with relays of horses, to enable him to return to Paris before sun-set, that he might not violate the Sabbath.\*

## RESPECT THE MAGISTRACY.

ONE day, King Janaeus was called before the Sanhedrin, as a witness against one of his servants accused of murder. In the enclosure of the Senate a throne was prepared for the King, who was about to seat himself, when one of the Senators addressed him: "O King! the law of Moses says, that those

\* Memoirs de Bassompierre.

who appear as witnesses in a court of justice, must *stand* before the magistrates.\* I demand then that there shall not be any distinction in your favour; for it is not before us that your Majesty appears here; but before the King of kings, before God, the only judge of our consciences." Janaeus acknowledged the justice of this remark, and made his deposition standing before the magistrates.

### HONOUR JUSTICE.

DON PEDRO, who reigned in Portugal in the fifteenth century, and who rendered himself so odious by his cruelties, ordered the execution of one of his servants, who had robbed a Jew. Intercession was made in behalf of the criminal, on these grounds—that the party robbed was a Jew, a heretic, and cursed! The king replied, "A crime is always a crime, against whomsoever it is committed; and besides, if it be true that the Jews are to be cursed in the next world, that is no reason they should be robbed in this."†

### JUDICIAL RECOLLECTIONS.

IT was a time of sad memory, when the most frightful accusations incessantly oppressed the Jewish communities scattered over Europe. At one time, it was a child who had been taken from its parents, to be forced in secret to become a Jew. At another, it

\* Deut. xix. 17.

† Fernand Lopez. "Historia Portugueza."

was pretended to be a priest, whom they had killed, to mix his blood with unleavened bread. On other occasions, it was a sacrilege committed against the christian church. There was always a "something."

The voice of history, though stifled for a time, made itself heard, and has proved that these accusations were false; that they were raised by fanaticism, as a mere pretext to massacre the Jews, and as an excuse to pillage them. During a period of nearly nine hundred years, accusation and condemnation were synonymous. Those whom the judges unjustly condemned, were no sooner judicially assassinated, than the populace, eager for blood and pillage, fell on all the Jewish community indiscriminately.

In the midst of these calamities, men were found, with whom justice was only a frivolous game, and impartiality a word without meaning. But there were others of a very different stamp, as the following facts pleasingly attest, in opposition to painful recitals of bloodshed and injustice.

In 1247, Pope Innocent the Fourth, desirous of terminating these endless accusations of pretended murders committed by Jews, ordered that any Christian who brought a similar charge against a Jew, without being able to substantiate it, should himself be punished as a murderer.\*

In 1337, a fanatical village innkeeper raised the populace, on the borders of the Rhine, against the

\* Raynaldi. "Annal Ecclesiast."

Jews, whom they massacred. This band of monsters, armed with scythes, spades, and clubs, went into Alsace, where they exercised their cruelty on the Jews of Rouffach and Ensisheim; but Colmar, which was a fortified city, refused to open its gates to the mob, and exposed itself to a siege, rather than deliver up the Jewish victims. The emperor Louis, the bishop of Alsace, and the nobles of the country combined to deliver the empire from these slaughters of their fellow-men.\*

In 1348, a frightful epidemic, known under the name of the "black vomit," visited a part of the European population. The physicians not being able to discover the origin of the disease, nor to find a remedy, ignorant people (as if the children of Israel did not drink water!) exclaimed, that the *Jews* had poisoned the rivers and fountains. This stupid but convenient accusation kindled the fanaticism of their implacable enemies, who fell on them every where with fury, and slaughtered them without pity. The authorities of Strasbourg alone distinguished themselves, by the protection which they afforded to the Jews. They defended them, at the risk of their lives, against the nobles and populace; and when they saw that their authority was unavailing, these worthy magistrates resigned their offices, that they might not be censured, under the cloak of legal villany, with tarnishing the memory of innocent Jews.†

\* Broweri. "Annal Trevir."

† Chronic. "Alberti Argont."

In 1370, a noble, being proceeded against by a Jew for a heavy debt, invited his creditor to visit him. When he arrived, he made his servants put him in a box and carry him to Bourgogne, from whence the defrauded Jew did not return till the end of a month, after having abandoned his debt, and paid upwards of 400 florins as a ransom. The Jew complained of this lawless conduct to the magistrate of Mulhouse. The nobleman, Nuenstain, was sentenced to perpetual banishment, and his property was confiscated.\*

At the present day, *we* have difficulty in understanding why these acts should be cited. But in referring to the time when the Jews were without the pale of the law, we must remember with gratitude the authorities who exposed their popularity, fortune, and lives, to defend them. Honour, then, to Pope Innocent the Fourth—to the magistrates of Colmar, Strasbourg, and Mulhouse! Glory to those who have struggled in favour of justice, and respect to their memory! We have expressly cited Innocent the Fourth, to trace back that several Popes gave proofs of toleration towards the Jews. And other examples have been adduced in the acts of Alsatian magistrates, in order to record that at the present day the municipal authorities of Alsace, by their patriotism, their courage, and their domestic virtues, are characterised, like their predecessors, by their respect for justice and for liberty of conscience.

\* Graf. "Geschichte der Stadt Mülhausen."



## SECTION VIII.



TOLERATION.—The Crowned Clock Maker.—Alexander at Jerusalem.—The Variegated Tulip.—Changing Names.—The Two Fields.—Joseph the Second.—The Church and the Synagogue.



## TOLERATION.

THE sympathetic bond which is generated amongst the followers of a particular worship, often becomes a motive of exclusion, hatred, and war between those of other religious denominations.

Nothing is more irreligious than such odious sentiments, which, under the pretext of religion, separate human beings who ought to love and assist each other.

What! because accident may have given birth to two children, in two different families, the one to be circumcised, the other baptised, can there be no true friendship between them? How! even nourished with the milk of the same nurse, participating in their infantine games, having the same tutors, pursuing with an equal success the same career, living the same life, and walking towards the grave mutually supporting each other,—and shall it be said, true friendship cannot possibly exist between these two beings, because the one, forsooth, is baptised,

and the other circumcised? Circumstances which transpire daily prove the reverse.

Let us respect all honest convictions. Let us honour the sacred character of the religious minister, to whatever community he may belong; and let us equally support all good men, without presuming to be inquisitorial as to their religious opinions.

If toleration towards the followers of other creeds is a duty we should exercise, how much more sacred is this duty towards co-religionists, who differ from us in minor points.

Formerly, the Jewish religion was practised in different modes by various sects. Such divisions were influenced by ambition, fanaticism, or worldly passions, concealed under the veil of religion; and, be it remembered, that to these dissensions the ruin of Jerusalem may be attributed. At the present day, the only existing difference amongst Israelites is a slight deviation in the ritual, and some unimportant customs. Hence the distinction of the two denominations — Germans and Portuguese. The former are descended from those who, at the commencement of the middle ages, voluntarily exiled themselves to the regions of the north; the latter are the children of those whom the Inquisition banished from Spain and Portugal. All sentiments of disunion or jealousy ought to be considered sacrilegious. The Mosaic religion enjoins us to accomplish the sacred duties of humanity towards mankind, without religious distinction.\*

\* Maimonides.

“Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”\*

“Thou shalt not hate thy brother in thine heart.”†

“Good and upright is the Lord: therefore will he teach sinners in the way.”‡

“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”§

“Whosoever publicly expresses towards his neighbour unmerited scorn, compromises his future happiness.”||

“Respect the faith of your neighbour, that he may also respect your convictions. Our Law commands us to obey its religious injunctions, but at the same time prohibits us from deriding the faith of others, when it has a divine foundation.”¶

### THE CROWNED CLOCK MAKER.

CHARLES THE FIFTH, who stained the annals of religious intolerance with blood, ceased his persecutions when he perceived that he had thereby been opposed to the immutable laws of reason and conscience.

Fatigued with glory and grandeur, he abdicated the crown, and retired to a monastery, where he became a clock maker, to beguile the weariness of solitude which naturally followed so public a life. His cell was crowded with clocks, all manufactured by himself, and which *he endeavoured to MAKE AGREE IN TIME.*

\* Malachi ii. 10.           + Levit. xix. 17.           ‡ Psalm xxv. 8.

§ Zephaniah iii. 9.                 || Talmud. “Erubin.”

¶ Flavius Josephus. “Second Letter to Appian.”

One day, worn out with vain efforts to give his clocks an equal motion, he exclaimed, "Fool that I am, I cannot succeed in harmonising two pendulums! How did it not sooner occur to me, to acknowledge the impossibility as regards the reason and conscience of thousands of men?"

#### ALEXANDER AT JERUSALEM.

WHEN Alexander the Great entered the Holy City, Jaddeus, the high-priest, caused the streets of Jerusalem to be strewn with flowers. Clothed with his sacerdotal ornaments, and followed by a retinue of Priests and Levites, he stood before the conqueror of the East. On beholding him, Alexander inclined himself with respect. An officer appearing surprised, the illustrious conqueror observed, "When I salute a priest, I render homage to God."

#### THE VARIEGATED TULIP.

A Sultan, walking with his vizier in the gardens of the seraglio, discussing measures for the public good, the minister one day said to his sovereign, "I repeat to your Highness, the country will not be happy unless it is made as one family, all participating in the same advantages. Why permit strangers to establish themselves on the soil of the holy empire? Why, above all, permit each to exercise his religion?" The Sultan plucked a magnificent variegated tulip. Twirl-

ing its lively colours to the sun, his minister expressed his admiration, which he took up by saying, "Why does this flower please thee?" "By the number of its colours, and by the union of their reflections," answered the vizier. "Why," replied the Sultan, "shall it not be the same with a state, if all its members, however differing in opinion, agree to harmonise and unite themselves, so as to impart a common lustre?"

#### CHANGING NAMES.

AN Israelite, called Abraham, some time since requested permission from the Chancellor to change his name, as it caused him to be known as a Jew. The minister refused to grant the authority required: firstly, because the name of Abraham is that of a Patriarch universally venerated; secondly, because an Israelite, if by birth a Frenchman, is entitled to the same privileges as his fellow citizens, and should have no interest to conceal the religion to which he belongs.

#### THE TWO FIELDS.

PEDRO, King of Arragon, weary of supporting the Israelites against the clergy, who were incessantly telling him that they should be converted whether by choice or compulsion to the christian religion, sent for the chief of the Jews, and consulted him on the means of bringing his co-religionists within the pale of the church. Will your Majesty, first of all,

permit me to ask justice," replied the Israelite. "Speak, and be assured of my impartiality." "Here is what I have to complain of: one of my neighbours several years since went to the East, to seek his fortune. To provide for his sons, he gave each a field, recommending them to cultivate it carefully, promising to send for them when able to promote their prosperity. All went on smoothly while the children were yet young; but as they advanced in years, jealousy embittered their connexion: 'My field is more valuable than thine,' said one: 'It is false,' replied the other; 'mine is more productive, and it is better cultivated.' These discussions were renewed daily, till the brothers became enemies, and then the greatest delight of the one was to injure the field of the other. As they were neighbours, and as I had often reconciled their differences, they came yesterday and declared they would submit to my arbitration, and that I should estimate the value of their two fields. I said, 'Out of respect to your father, preserve in peace that which his goodness gave to you. When he calls you, he will be too just not to give compensation to him who shall have been the worse apportioned; but *in the mean time live as brothers*. Above all, refrain from wasting time in useless altercation, and dont allow your land to become barren and uncultivated.'" "Thy answer was wise," replied Don Pedro; "but what effect did it produce on the two brothers?" "Alas! my Lord, they are both dissatisfied, and they united to strike me." "It

is shameful," exclaimed the King, "I will punish them." "Ah!" replied the chief, "first of all, will your Majesty observe if the history of these brothers is not the same as our two religions: do we not severally assert that it is our heavenly Father who has given us our's? Does not each of us maintain that *his* is the best? Instead of being disunited and prejudicing each other, would it not be better to live in good harmony until the day when, called by death to the foot of the heavenly throne, we shall prove, by the way of our lives, if we have fertilized the field he has given us." Don Pedro understood the wisdom of this moral, and all subsequent attempts against the Jews were crushed by his firmness.

#### JOSEPH THE SECOND.

TOWARDS the close of the last century, the imperial crown of Germany was placed on the head of a philosopher, and then commenced an era of religious toleration for the Israelites of Austria.

The Emperor Joseph the Second, who distinguished himself by virtues which made his name loved throughout Germany, by his edict of 1781 obtained the admiration of all enlightened men, and the gratitude of the just of every country. That edict shone like a star amid the darkness of prejudice, and restored to the sons of Israel the rights of man; rights, adds the decree, of which they should never have been deprived. It abolished all humiliating distinctions, suppressed

the invidious imposts which weighed so heavily on them, and permitted them to become agriculturists, soldiers, artificers, and artists.

The Israelites, under the Austrian government, were very numerous. Moravia alone contained more than five thousand Jewish families ; the whole population received with enthusiasm this first distinguished edict of the seal of toleration, and neglected nothing to respond to the hopes of the Emperor. But the courtiers, and those interested in perpetuating the reign of prejudice, made a silent opposition to this regenerating act ; and the Israelites had a thousand fetters to destroy, before they could tread with a firm step the new path which was open to them. Soon, however, success elevated them to the level of the Imperial confidence, and their progress was so marked, and civic testimonies so numerous, that Frederick the Great of Prussia, who had not dared to take the wise course of Joseph, was compelled to acknowledge that his brother of Austria had done well. Proud of the success of those he called his children, the Emperor himself exclaimed, with a noble elation : “ The *progress* of the Israelites is the only answer which need be made to the detractors of my ideas of toleration.” The Israelites of Germany worthy of a complete emancipation never speak of this remarkable period, without uttering an eulogium to the memory of this distinguished monarch, and adding these words : “ Joseph the Second died too soon.”



## THE CHURCH AND THE SYNAGOGUE.

IN the fourteenth century, the Israelites of Castile enjoyed great influence, which they merited by their wisdom, wealth, commercial importance, and good conduct. A Queen who had recently mounted the throne visited the principal edifices of the city, and admired the architecture of a church. "The only defect," said one of the courtiers, "is, that a synagogue should have been built at the back of this Christian church." "Why?" answered the Queen, "has it caused some disturbance?" "None; the little synagogue contents itself by peaceably touching the rich cathedral, and Jews and Christians adore their God in their respective temples, without troubling each other." "It is well," replied the Queen, "if it continue so, until these two religious edifices fall together from old age. May they continue to support each other; for the most beautiful ornament of the church will be the humble synagogue which props itself against it."

---

## SECTION IX.

---

PRAYER. — Sunrise. — The Altar. — Double Prayer. — Giving Thanks. — A Tale of Versailles.

---

## P R A Y E R.

PRAYER is a spontaneous impulse, which induces us to elevate our soul towards the Divinity, to whom we address our petitions and our thanks. Whether joy overflows the heart, or misfortune oppresses it, we feel a desire to commune with the Eternal, as a son speaks to a father. When we are strongly impressed, when a signal service has been rendered us, when we have escaped great peril, or if imminent danger menaces us, we experience the desire of pouring forth the tumultuous feelings which agitate us in supplications to God. We pray, and calm and hope sustain us. When we believe that a sovereign power has heard our words with goodness, confidence sanctifies our life, and disposes us to transfer to our fellow-creatures a portion of the joy the Lord has sent us.

There was a time when each prayed at the moment when inspiration animated him; but since the time of Esdras, regular prayers have been appointed to constitute our ritual. In the temples raised to the

God of Israel, hours also have been fixed for congregations of the faithful to pray in common.

When we pray alone, or unite in supplication with the assembly, it is necessary to guard ourselves from imitating those who hurriedly and mechanically repeat some fragments, that they may hastily return to what unseasonably occupies their thoughts. Alas! whom do these wandering minds think they deceive? Has God occasion for their prayers? Or do they believe that he is satisfied with the mere utterance of empty words, to which feeling is a stranger? Or are congregational prayers only a false pretence to impose on the public? In either case, there is serious culpability. The one is sacrilegious; the other is hypocrisy.

There is an appropriate text, which indicates the conduct we ought to follow in the temple:—"Know before whom thou standest." That is to say, Thou art in the house of God, and before HIM who knowest thy most secret thoughts and actions. Hope not, therefore, to conceal thy faults, vexations, or desires. Address HIM freely and with confidence: *a FATHER listens to thee.* "Know thou before whom thou standest," implies, that it is not to converse on business, not to see friends, not to make a parade of the pleasures of pride, that thou visitest the temple, but to humble thyself before Him who confers life and death, fortune and misery, happiness and grief.

What a sublime spectacle it is to behold those who, detached from all worldly thoughts, are absorbed in

prayer during Divine service. At the solemn Pass-over, when we celebrate the anniversary of our freedom; at the return of spring, when the temple is hung with festoons of flowers; at the Feast of Palms, when a procession encircles the tabernacle; or when, at the new year, the sacred trumpet (a faint echo of that of Josaphat,) is made to sound; or when, on the eve of Kippour, amidst fasting, tears, and the shroud, to remind us of death, we implore pardon for our faults; or when the "Cohanim," (descendants of the sacerdotal nobles of the genealogy of Aaron,) extend their hands to bless us in the name of Jevovah; or when the venerable Rabbi unrolls the parchment on which is written the Law of Moses, and which has survived the wreck that has engulfed not only our nationality, but our history, and the tombs of our forefathers;—then, oh! then, what solemn thoughts are produced in the heart of the religious man! What tears glisten in the eyes of the pious woman! What hope springs in the heart of the well trained child!

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."\*

"Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."†

"And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

"Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

\* Psalm cxlv. 18.

+ 1 Samuel xii. 23.

“And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth.”\*

“Trust in the Lord with all thine heart; and lean not unto thine own understanding.

“In all thy ways acknowledge him, and he shall direct thy paths.”†

“He who prays to the Lord for others, renders himself acceptable to God, and his prayers will be more favourably listened to on the day when he will invoke God on his own account.”‡

“From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts.”§

“Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.”||

“Doth he not see my ways, and count all my steps?”

“If I have walked with vanity, or if my foot has hasted to deceit.”¶

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.”\*\*

“Consider not thy prayer only as a duty, but as an act of humility, which will cause thee to merit the divine mercy.”††

“A few words expressed with a contrite heart, are better than long prayers uttered without attention: prayer without reflection, is a body without soul.”‡‡

\* Exodus ix. 27, 28, 33.

+ Proverbs iii. 5, 6.

† Talmud. “Baba Kama,” xcii.

§ Malachi i. 11.

|| Jeremiah xvii. 5.

¶ Job xxxi. 4, 5.

\*\* Isaiah xxix. 13.

†† Abboth ii. 13.

‡‡ Maimonides.

“All the thoughts that our sacred prayers awaken in thee, will lead thee to chain thy tongue, to subdue thy mind, to restrain thy desires, to direct thy sentiments, and to weigh thy actions; and it is then that God, in his mercy and his greatness, will shield thee with the wing of his love.”\*

### SUN RISE.

A parent, desirous of giving his children a lesson in piety, caused them to witness the most beautiful spectacle in nature—the rising of the sun.

On a fine summer's eve, a little caravan proceeded before day-break to a hill not far from the city. The country was fluttering at the dawn of morn; the grass was wet, and the flowers inclined their stalks under clustering drops of dew. Trees, appearing only as dark masses, were with difficulty distinguished in the horizon; faint stars yet remained dimming in the firmament; the very sheep stood still, as if determined to gaze upon the opening scene, rather than be driven onwards to pasture.

This stillness of nature, awakening as from slumber, strongly impressed the young spectators. They spoke in a subdued tone, as though unwilling to disturb the prevailing calm, broken in upon by the morning crow of the cock, which announced that all was not inanimate around them.

Suddenly a red line was seen stretching itself in the extremity of the horizon, and mounting by de-

\* Bechai. “Chovath Halebaboith.”

greens from the earth. Soon it brightened, dissipating the blue and white vapours which seemed to float on the plain, and condensing them to large and luminous bands. Next came the morning breeze, blowing on embalmed with the emanation of countless flowers; while the fresh voice of Aurora seemed to conduct the matin melodies chirruped and sung by choruses of joyous birds innumerable. At length, nature is divested of her sombre mantle; rays dull and pale, by degrees are brightened, and display the city in the distance lulled in sleep, the turrets crowning rival edifices, and the white cottage near a clear stream, which reflects its thatched roof, its gray walls enlaced with ivy, and its trees yet in flower, before the coming fruit which autumn has to enrich with its hues of gold.

The sun has fairly risen; and now the whole country is awake from lethargy. The birds are at their thankful warbling; the soft zephyr gives motion to the trees; flowers open their petals; dew drops, which shone like liquid diamonds, disappear; and the spreading hum of the city, which seems new born, blends with the magic wake of day.

The children were delighted to ecstasy; their little bosoms expanded with delicious emotions, and, with profound feeling and moistened eyes, they repeated the beautiful prayer of '*Adon Olam*,' which their father emphatically pronounced with a tremulous voice. At this moment a lark rapidly skirted the early risers, and, in skimming the ground, it uttered

a slow cry, then a plaintive chant, which became joyous, strong, and apparently to time, as the bird raised itself spirally in the air.

“Admire this lesson, my dear children,” observed the father. “See! all nature, on awaking, sings praises to the Divine Creator! The flower opens its cup, that its first fragrance shall ascend as incense towards heaven; and thus it is that our first thoughts, on rising from sleep, should be for the Eternal; and as the song of the lark, feeble on the ground, increases its sound musically to time, as it raises itself heavenwards, so the prayer of the innocent, who suffers and who supplicates, receives firmness and strength from the King of kings, who executeth judgment for the oppressed, who giveth food to the hungry, who sets the prisoner free, who openeth the eyes of the blind, and raiseth them that are bowed down, who loveth the righteous, relieveth the fatherless and the widow, but by whom the way of the wicked is turned upside down.”\*

#### THE ALTAR.

A peasant went to the sage Nathaniel, and said, “Thy God, the God of Israel, is all powerful; I wish to adore him, and offer him a sacrifice; but tell me where must I raise an altar?” “*In thine HEART,*” replied the sage.

\* Psalm cxlvi. 7, 8, 9.



## DOUBLE PRAYER.

“FATHER, why do you not pray for me at the font, the same as the parents of my comrades, to whom it always brings happiness?” “My son,” replied the old soldier, with indifference, “it is not astonishing that I do not pray for thee, for I never pray for myself.” “Ah! my father, henceforth I will pray to God for you and myself, and that will benefit us both.”

Moved by these impressive words, the father joined his prayers to those of his son; and from that time felicity reigned in their habitation.\*

## GIVING THANKS.

A sceptic pretended that it was useless to thank God for his favours: “It is *profitable* towards men,” said he, “but what matters it to God whether a feeble creature thanks him or not!”

“It is not only essential,” observed his companion, “that gratitude should be offered to the donor, but its expression is an enjoyment for those on whom a benefit is conferred.” “For every favour,” continued his companion, “our first duty is to return thanks; and yourself, without doubt, have acted thus a hundred times with your supporters.” “*I thank God,*” replied the sceptic, “*I have never had sup-*

\* Extract from the “Guide du Bonheur,” by M. Benjamin Delessert.

*porters.*" And yet here was a self-stultifying creature, in despite of himself even, returning God thanks for his supposed benefits!

#### A TALE OF VERSAILLES.

ONE day M. Cerfberr went to the palace of Versailles, to entreat Louis the Fourteenth in favour of the Israelites. He found the hall so full of courtiers, that he was compelled to tarry a long time before he could be admitted. The day had far advanced, and M. Cerfberr, seeing that his turn had not yet arrived, placed himself to repeat the prayer of *Mincha*, which it is incumbent on Israelites to do before dusk. This religious man retired to a corner of the hall, and while saying his prayer, with profound devotion, the usher of the chamber announced that the king was ready to receive him. Without, however, hurrying himself, on hearing the calls of the chamberlain, who repeated that the king waited for him, M. Cerfberr devoutly finished his prayer, and when admitted to the king, he said, "Sire! there is only one monarch greater than your majesty; it is God, and it was before him I was detained."

The king, who was acquainted with the piety of M. Cerfberr, and that to a profound patriotism he joined great elevation of mind, graciously approved his excuse, and granted his petition in behalf of the Israelites of Alsace.

## SECTION X.

---

DOMESTIC HAPPINESS.—The Old Planter.—The Two Brothers: an Arabian Tale.—Furtado.—The Flower and the Leaf: a Hebrew Moral.

---

## DOMESTIC HAPPINESS.

THE sweetest of human enjoyments are those afforded by a happy family circle. Community of interests, judgment, and feeling, among those who are bound by the ties of blood, should make all the members of the same family as one body, animated by the same life.

Besides the respect due to parents, there is veneration for grand-parents. The child who perceives himself separated from the ideas of his grandfather by two generations, is too frequently inclined to ridicule the old customs of the grandsire, and to despise counsels which, according to his opinion, do not harmonize with modern times. All of us should bear in mind, that wisdom is the appendage of years, and that experience may be gathered from every furrow on every old man's countenance.

Friendship between brothers is a feeling so natural that it is useless to dilate upon it; but we cannot too strongly urge *concord*, which is often disturbed by misdirected rivalry during youth, and by questions of

interest in maturer age. But above all, the eldest of every family should contribute to the care of younger brothers and sisters, as they themselves received it from their parents. If the mother, wife, or daughter supply the domestic superintendence necessary to a well regulated household, also labour and anxiety during sickness, together with kind consolations in the day of trouble,—the brother, husband, and son ought never to forget, that, in addition to supporting the household, they have on all occasions to protect the weaker and younger branches of the parent stem.

Respect for wives is recommended by all our sacred books. The virtues of Sarah, Rebecca, and Rachael shine with those of Abraham, Isaac, and Jacob. It is a rabbinical maxim, that *the approach of a wife to a house is an omen of felicity.*

“He who loves his wife as himself, and respects her above all things, peace will reign in his household.”\*

“And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.”†

“For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.”‡

“Children’s children are the crown of old men; and the glory of children are their fathers.”§

“Behold how good and how pleasant it is for brethren to dwell together in unity.”||

“Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord.”¶

\* Talmud. “Jebamoth,” vi. + Deut. xvi. 14. † Deut. xv. 11.  
§ Proverbs xvii. 6. || Psalm cxxxiii. 1. ¶ Levit. xix. 32.

## THE OLD PLANTER.

THE Emperor Adrian saw an aged Hebrew planting a fig tree. "Poor fool," quoth he, "thou art too old to plant. Seest thou not that thou wilt die before thy tree can bear fruit?" "I know it," replied the old man, "but *I work for my children*; and fatigue is dispelled by the idea, that one day, in enjoying the fruit of this tree, they will think of their old father who planted it for them." Our ancestors planted trees, the fruit of which we have tasted during our lives. It is then only proper that we in our turn should plant for our children.

## THE TWO BROTHERS.

AN ARABIAN MORAL.

THE site occupied by the temple of Solomon was formerly a ploughed field, possessed in common by two brothers. One was married, and had several children; the other was a bachelor; nevertheless they lived together, cultivating, in perfect concord, the patrimony they jointly inherited from their father.

Harvest time arrived. The brothers wisped their sheaves, and apportioned them into two equal heaps, which they left in the field. During the night, a happy thought occurred to the unmarried brother. He said to himself, "My brother has a *wife and children to support*; is it then just that my portion of the harvest should equal his?" On that he arose, and took from his heap several sheaves, which he

added to his brother's. This was done with as much modesty as if he had been observing caution while doing a bad action. His motive was, that his fraternal offering should not be refused. The other brother awoke the same night, and said to his wife, "My brother lives alone, without company; he has no one to assist him in his labour, or to recompense him in his fatigues, whilst God has given me a wife and children. It is not right that we should take from the field as many sheaves as he, since we have already more domestic felicity than he enjoys. If you consent to it, we will, as a compensation, and without his knowing it, increase his portion of the harvest, by adding to his heap a certain number of our sheaves." The project was approved, and put in execution. The next day, the brothers repaired to the field. Each was surprised to see that the two heaps were still equal. During several nights the same conduct was repeated; for, as each of them carried to the portion of his brother the like number of sheaves, the heap always remained the same. But one night both resolved to watch the cause of this miracle, when they met face to face, each bearing the sheaves which they had mutually destined for the other, and all was cleared. They threw themselves into each other's arms, each thanking Heaven for having so good a brother.

The spot where so good a thought occurred at the same time, and with so much credit to two brothers, must be a place agreeable to God. Good men

blessed it; and Israel chose it to build thereon a house of worship to the Lord.\*

#### FURTADO.

DURING the earthquake which overwhelmed Lisbon in 1755, a Jewess made herself remarkable by her courage and firmness. Though surprised by the disaster, she raised no useless cries, nor lost time by vain terrors. Whilst the minds of nearly all were paralysed, she went alone in search for an open field as a refuge from the convulsion of nature, which, in a few hours, buried a proud city, with its splendid edifices, in a chaos of ruins.

It was not for herself that this courageous woman tried to avoid death. It was for the child she would soon give birth to, and which an innate feeling assured her was predestined for a great career. But in vain did she flee from the danger. The tremblings of the earth became more terrible, the concussions much nearer, the atmosphere more dense. The poor woman reeled, and fell inanimate, after commending to the God of Israel the fate of her unborn child.

Three days afterwards, she was found among the rubbish. The most attentive care was lavished on her; and most miraculously did she escape the death which overtook so many thousands. In due time she gave birth to a son, who received the best education, and was early imbued with the principles of religion

\* Lamartine. "Voyage en Orient."

and virtue. This son was named FURTADO, and bore in mind through life, that from his birth he had been distinguished by the protecting hand of Jehovah, and that he ought to show himself worthy of the devotedness his mother had displayed for him, by dedicating himself in turn to the happiness of others. As an honourable merchant, a loyal citizen, a benevolent man, and a distinguished literary character, he won universal esteem and friendship.

As Mayor of Bordeaux, his wise and paternal administration procured the thanks of all. The Israelites had especial reason to bless the efforts of this generous man. In honour to his mother's memory, he promised them never to rest until their political emancipation should have been proclaimed by law; and he nobly kept his word. He submitted to the good minister Malsherbes a memorial, in which the rights of Israelites were established. He successfully pleaded their cause before the National Assembly; and when Napoleon convoked a Jewish synod at Paris, FURTADO presided at the first general assembly of Israelite delegates. As reporter of the Great Sanhedrin, he displayed knowledge, eloquence, and firmness, which exercised the most auspicious influence on the doctrinal decisions of this enlightened body, the glory of which will be in having laid the foundation on which will rest the political emancipation of the Israelites throughout Europe.



## THE FLOWER AND THE LEAF.

## A HEBREW MORAL.

UNDER the sunny sky of the East, in a perfumed garden, a shrub spread its green branches, laden with flowers, which gracefully disported themselves in the evening and morning breeze.

A young flower, scarcely blown, sprung out, wooingly, to the warm air. Happy in the possession of life, it played with the dew drop, dilated its cup, and proudly raised itself on its thorny stalk. As the leaves which encircled it prevented it from abandoning itself to every jerk of its coquetry, it chided them by saying, "Your continual neighbourhood annoys me; your entwinings fatigue me; and I long for the moment when I shall be free and alone."

"Young insolent! our cares constrain thee, and our solicitude bears heavily on thee," said one of the oldest leaves of the shrub. "This is so like youth; ungrateful from ignorance, you rebel against those who protect you, and murmur against guards, the importance of which you do not comprehend.

"Fool that thou art; what would become of thee, if we did not shelter thee against the fire of an Eastern sun? if we did not guard thee against the wind which comes in blasts from the desert? if we did not defend thee from the attacks of insects, and if we did not conceal thee from the eyes of those who would only touch to destroy thee?"

The young flower, insensible to this lesson, only made more ardent wishes for its liberty. Alas! its premature desires were only too soon gratified. Towards evening the gardener came, and stripped the shrub of all its leaves, for the composition of an essence, and the flower stood alone, proud and delighted with its independence.

Its joy was of short duration. The cold night made it pale and tremble; the morning rain bent it on its stalk; against its petals, shrinking with fear, a filthy insect came and glued its hideous spittle. Towards noon a child, attracted by the gaudy colours it yet displayed, plucked it without pity; and in an hour after the poor flower lay without form and life, trampled in the alley of the garden.

Young daughters! your mothers and your relatives know better than *you* what are the dangers which, under a thousand forms, threaten your career. They also know far better than you can, the means of guarding your youth. Submit then implicitly to their guidance. Consider that by your little self-denials of a day, you avoid the misery of a disturbed life.

## SECTION XI.

---

FILIAL PIETY.—Filial Courage.—A Second Solomon.—The Diamonds of the Ephod.—The Young Nurse.—The Preacher of Cordova.

---

## FILIAL PIETY.

LOVE, respect, and gratitude towards our parents and the guides of our youth, are such innate feelings, that it is needless to insist on the care which children ought to exercise, so as never to retard the payment of this threefold debt, which they have contracted from the day of their birth.

Where is the child that has not caused tears to its mother, and anxiety to its father? Where is the child who would avow its indifference for its parents? Where is the child who, in its disobedience, permits itself to speak thus daringly: "I know better than they, what is proper for me!"

Filial love belongs to the recesses of the heart, where all sensitive and praiseworthy emotions are felt. Filial respect manifests itself by an incessant deference to the wishes and opinions of our parents, whatever their age or situation, and whatever be the comparative superiority we may acquire over them.

Gratitude to parents should be unlimited. In every circumstance, we ought to recollect the troubles and anxieties we have caused them, the sacrifices they have made for us, the affection they have cherished, and the devotedness which they have testified.

When love, respect, and gratitude for our parents attain the highest degree, they partake of a religious feeling. Hence the expressive title, "*Filial Piety.*"

"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."\*

"Ye shall fear every man his mother and his father, and keep my Sabbaths: I am the Lord your God."†

"My son, hear the instruction of thy father, and forsake not the law of thy mother."

"My son, if thine heart be wise, my heart shall rejoice, even mine.

"Hearken unto thy father that begat thee; and despise not thy mother when she is old."

"My son, be wise, and make my heart glad, that I may answer him that reproacheth me."‡

"Lo! children are an heritage of the Lord; and fruitfulness is his reward.

"As arrows are in the hand of a mighty man, so are the children of youth."§

"A son honoureth his father, and a servant his master."||

It is enjoined on us to honour our father and mother under all circumstances; to speak before them with modesty; to listen to their advice with deference; to respect them in all instances; not to occupy their

\* Exodus xx. 12.

† Levit. xix. 3.

‡ Proverbs i. 8; xxiii. 15, 22; xxvii. 11.

§ Psalm cxxvii. 3, 4.

|| Malachi i. 6.

accustomed seats. A son who sees his parents without food, and is incapable himself of relieving them, will be respected in going to solicit for them public charity.\*

Filial piety is the cardinal point of all the virtues. A good son is equally a good husband, friend, and citizen. He who knows how to subdue his passions in honour of his father, will undoubtedly make the same sacrifice for his king and his country. It is thus that the love of God, of our parents, and of our neighbour, are united in one sacred and indissoluble knot.†

#### FILIAL COURAGE.

IN 1290, one of the most sanguinary persecutions which the Jews experienced in Europe, occurred in Moravia, Bohemia, and the north of Germany. The fanatical populace declared, that henceforth Christians alone should inhabit those countries. They rose against the authorities, and massacred the Jews.

Children only were spared, that they might be baptised, and brought up in the Christian religion. One of these youthful prisoners learnt that his father had miraculously escaped the massacre; and nothing from that time could induce him to change his religion. Caresses, menaces, supplications, promises—all were in vain. And when they gave him the choice between

\* Maimonides. "Filial Piety."

† Halevy. "Moral and Religious Instruction."

baptism and death, he replied with firmness, "My father held with constancy the religion of Moses, and he would die with grief if he learnt I had apostatised. Kill me then, for I would much rather die than cause the death of my father." So admirable a display of filial devotion triumphed over the fury of the populace, and this courageous child was forthwith permitted to go and join his father.

### A SECOND SOLOMON.

A husbandman, inhabiting an obscure mountain village, having lost his wife, fell into a gloomy melancholy, and disappeared, without any one knowing what became of him. Twenty years passed, during which period the authorities, as administrators, cultivated the field of the lost man.

One day, a young man, with a bold air, presented himself to the burgomaster of the community, and thus addressed him: "I am the son of one of your villagers who disappeared twenty years since. To divert his griefs, he went to America, where he acquired a fortune, married, and I am his son. A desire again to behold his native land seized him. We all embarked for this country, when a frightful tempest assailed us. Our vessel was shipwrecked, and all on board perished, I alone having escaped, but without papers or money. It is with difficulty I have reached thus far, hoping to find some remains of the property which my father formerly possessed in this country.

In a village, there is generally a strong feeling of confidence; and this young man was well received, and conducted, with universal joy, to the house of his lost father.

But, on the very next day, another young man, with a modest and timid mien, presented himself, and recounted exactly the same history. They confronted him with the previous visitor, in whom he recognised a fellow-passenger, who had taken advantage of the conversations he heard during the voyage, to rob him of his inheritance. Great was the perplexity in the village; but greater still was the embarrassment of the burgomaster, in behalf of which competitor he should decide. Which was the real proprietor, and which the impostor? At last the magistrate summoned the rivals before the principal men of the place, and thus spoke to them: "Since neither of you have papers, it is impossible to decide between you; therefore, this is the proof I propose: your father was a most expert hunter; his son ought to have inherited this quality. Here are a gun and some balls: the more expert of you shall be put in possession of the property." This proposal was accepted. The magistrate brought an old portrait of the father of the true claimant, and placed it at the end of the passage, as the target. The young man with the bold exterior fired first. The ball pierced the nose of the portrait, and those present expressed their applause at this proof of his dexterity. The gun was then handed to the other young man, who, pale and with tears in his

eyes, rejected it, exclaiming, "Never will I consent to take the portrait of my father as a mark. Elsewhere I consent to contend, but here it would be sacrilege." When the crowd received this defeat with sneers, the young man added, "I prefer to renounce the heritage which belongs to me; but I beseech you let me have the portrait; it will remind me at least of the features of a cherished father." "You shall have more than the portrait," replied the burgomaster; "you shall have the entire inheritance, for I recognise in your words the exclamations of the heart. My proof has succeeded, for your filial respect has shewn that you are truly the son of our old neighbour, and your competitor only a vile defrauder, whom we will expel with ignominy."

#### THE DIAMONDS OF THE EPHOD.

DAMA was a jeweller at Ascalon, and distinguished by many virtues. One day, the elders came to him to purchase precious stones, to ornament that part of the costume of the high priest which the Bible designates under the name of the *Ephod*. They explained the object of their visit, and offered him a reasonable price for the diamonds they desired. Dama replied he could not let them see any stones at that moment, and requested them to call again. Desirous of terminating their choice without delay, and fancying that the reply of the jeweller was only a pretext to increase the value of his merchandise, the elders insisted upon closing the business immediately. As



some fine stones were absolutely necessary, and as Dama possessed those of the requisite quality, they doubled and tripled the price which they had first offered; but as Dama persisted in his refusal, and resisted their solicitations, they went away in very bad humour. Some hours afterwards, he placed before them the requisite diamonds, for which they tendered the price they had last offered; but he said, "I will only accept the price which you first proposed to me this morning, for that is all the stones are worth." "Why, then, did you not close with us forthwith?" asked they in astonishment. "When you came, my father had the key of the chest wherein the diamonds were inclosed, and, as the old man was then asleep, I should have been obliged to awake him, to satisfy your demand. At his age, a short hour of sleep does him a great deal of good; and, for all the gold in the world, I would not be wanting in respect to my father, or deprive him of a single enjoyment." The elders, affected by these feeling words, spread their hands on the head of Dama, and said, "Thou shalt be blessed by HIM who has said, 'Honour thy father and thy mother;' and thy children shall one day pay *thee* the same respect and love thou hast displayed to the author of thy being."\*

#### THE YOUNG NURSE.

SOME years since, when the cholera heaped graves over terrified Europe, a Jewess was attacked by that

\* Talmud. "Kidouschin."

terrible scourge, and after five hours of suffering ceased to exist.

Her young daughter bestowed the most zealous care; and whilst the fear of the epidemic prevented any one approaching the patient, Esther alone watched her mother with a courage, patience, and gentleness, only found among females actuated by noble feeling.

Towards dusk, the physician of the district came to make the last visit which the laws required, previous to the interment; and when he pronounced "She is indeed dead, and must be buried to-morrow!" struck by the horror of her situation, Esther sunk in grief, and her lamentations were heard afar off. In vain they endeavoured to force her from the death-chamber. She said, with firmness, "I will not leave my mother till the tomb encloses her." Remaining alone, she took the icy hand of her mother, covering it with tears and kisses; and with a broken heart, she poured forth towards the God of orphans a fervent prayer. In the middle of the night, she heard a feeble sigh: the young daughter started, listened intently and eagerly, and soon a breathing, scarcely perceptible, proceeded from her parent. "My mother is not dead," she exclaimed; "help, oh, my God! help! it is yet time to save her!"

Neighbours awoke at the cries of the daughter, and obeyed her energetic implorings, more to appease her than from any hope of success. But, what surprise! The cold which had stiffened the body thawed away; the blood began to circulate; a reaction was operating.

The physician acknowledged he had taken for death that which was only a lethargic sleep ; and the following day the parent was in the arms of her child, whom she tenderly embraced, and exclaimed, "Esther, my child, thou hast restored to me the life which I gave thee."

### THE PREACHER OF CORDOVA.

"I tell thee thou makest me miserable. I would rather see thee dead than ignorant. Thou wilt be soon thirteen years of age, and thou wilt learn nothing. I pray to God that he may graciously release me from thee." Thus spoke a learned Israelite, of Cordova, to his son, whom, overcome by his passion, he struck in the face, and returned to his chamber, without even casting a look at him.

The poor lad could with difficulty see that the injury he had just received caused the blood to rush from his face, when, at the same time, his eyes were filled with tears at the sight of paternal distraction. He remained absorbed in doleful reflections, and then resolutely said, "Come, I must take my departure ; my father is right, I *am* an idler. Either my intelligence has not been well developed, or I have been taught in a defective manner. I learn nothing here, and am an object of shame and grief to my father. Let me travel ; the world is large. I feel within me a desire to be instructed, and a secret voice tells me I shall succeed."

Some days afterwards, the son of Maimon arrived on foot, at Lucena, and went to the house of Rabbi Meir-ben-Joseph, who, taking him for a poor orphan without resources, received him, and commenced his education. Stimulated by the desire of regaining the good graces of his father, the young man laboured with zeal, and became one of the most distinguished of Rabbi Meir's pupils.

In the mean time, the father knew not what had become of his son, whom he tenderly loved, and thought was lost to him for ever. He reproached himself for his rigorous conduct, and did not allow a day to pass without thinking of, and praying for his outcast son.

Twenty years passed, and still no tidings of him. One day it was rumoured at Cordova that a young rabbin had come to obtain permission to preach in the synagogue. As they extolled the knowledge of this preacher, Maimon joined the crowd which filled the synagogue the following Sabbath to hear him. He beheld in the pulpit a handsome young man, with a quick eye and modest demeanour. His paternal heart palpitated, as he said sorrowfully to himself, "If my son yet lives, that is the age he will be. What happiness for my old days, if I could also hear him preach in the synagogue." The young preacher commenced, and all were astonished at his wisdom and eloquence. But the tone of that voice troubled old Maimon; a dimness covered his eyes; his knees trembled; and when the sermon was con-

cluded, amid the clamour of unanimous eulogiums, the pale old man fixed his humid eye with anxiety on the young preacher, who, whilst speaking, had not taken his look from him. On leaving the pulpit, the orator tore himself from the eager congratulations of the elders, and approached old Maimon, saying, "I am *your son*: do you find me worthy of returning before you?" The father pressed his son to his heart, overwhelmed him with caresses, and exclaimed, "Now then, I can die." "You shall live, my father, to sustain me in new studies which I will undertake, to prove myself worthy of your guidance."

This modest young scholar, this good son, called himself afterwards Maimonides, and was surnamed the light of Israel. His name is canonised as a Talmudist, philosopher, and physician.

## SECTION XII.

---

GRATITUDE.—The Monk and the Rabbin.—Esther Levi.—Noah's Dove.—Abbot Gregory.—The Collegians.

---

## GRATITUDE.

WHEN a good action is done to a grateful man, two sentiments are occasioned; first a warm friendship for the person who has conferred the benefit, with a strong desire to repay the obligation. Such is gratitude.

It is not always possible to repay an act of kindness immediately; but we should never forget favours received. Hence gratitude has been defined to be, *the memory of the heart*. It is not by empty words, but actions, that sincere gratitude is proved. Some day an occasion may present itself; and if death surprises us before we are able to attest our devotedness, we virtually bequeath to our children or our family the noble task of gratefulness to our benefactor.

If gratitude is not a virtue, since it is only the acknowledgment of a debt, ingratitude is a vice, which only takes root in a depraved heart. To forget an act of kindness, is to fail in a sacred duty; and who-

ever displays ingratitude, is guilty of a crime. Our sacred books inculcate a lively and enduring gratitude to God, to our parents, and to our kings who cause the happiness of our country; also towards the benefactors of humanity, and great men who have rendered themselves illustrious during their earthly sojourn.

“I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant.”\*

“Bless the Lord, O my soul; and all that is within me bless his holy name.

“Bless the Lord, O my soul, and forget not all his benefits.”†

“Trust in the Lord, with all thine heart; and lean not unto thine own understanding.

“In all thy ways acknowledge him, and he shall direct thy paths.”‡

### THE MONK AND THE RABBIN.

DURING an Eastern voyage, which a learned and pious Rabbi took to visit the Hebrew academies, he made the acquaintance of a Monk who was on a pilgrimage to Jerusalem. The two travellers got on very harmoniously, and their conversation at first was truly amicable, till it was disturbed by religious controversy, when their wrangling became so violent, that on arriving at the caravansary, they were incensed against each other. During the night, the Monk, sinking under the influence of an eastern climate, fell seriously ill. Rabbi Solomon put aside every other consideration,

\* Genesis xxxii. 10.      + Psalm ciii. 1, 2.      † Proverbs iii. 5, 6.

and paid him due attention ; and as the Rabbins at this period generally knew something of medicine, he was fortunately able to assist his fellow traveller, who thus became indebted to him for his life. The Rabbin postponed his departure to attend upon the invalid till out of danger, and when he came to bid him adieu, the priest thanked him with an overflowing heart in these words :—“ I am poor, and can do nothing for you, but I pray to heaven for your prosperity. The most delightful day of my life will be, when I can prove my gratitude.” Rabbi Solomon interrupted him by saying—“ You owe me nothing. Although opposed in religion, humanity ought to unite us, and the law of Moses commands me to act towards you as I have done. Adieu ! we may never meet again : live worthily, and if you ever meet a suffering Jew, assist *him* as I have assisted *you*.”

Years afterwards, on his return to France, Rabbi Solomon stopped at Prague, where his co-religionists received him with honours and fêtes. The Jews of Bohemia were then under the domination of duke Vladislas, who allowed no opportunity to pass without manifesting his hatred to them. When he heard of the reception given to the stranger, like all tyrants the duke regarded him as a conspirator, a Messiah, or a plotter of revolution, and gave immediate orders for his arrest. During this era of persecution, to put a Jew to judgment was to send him to death. The community of Prague were thrown into trouble and despair. When brought in chains before the



duke, Rabbi Solomon was the only one who preserved his tranquillity. His representations were rejected, and Vladislas was about to pronounce his condemnation, when the Bishop of Olmutz advanced towards the ducal throne, and exclaimed: "My lord, in the name of the God of Christians, I forbid that even a hair of the head of this Jew be touched. He is noble, generous, and conscientious, and never was deaf to the voice of humanity." The duke and the Court were confounded; but the Bishop related with warmth the service which had been rendered to him by the generous Rabbin, when he was only an obscure monk. The duke instantly ordered the irons to be removed from Rabbi Solomon, and the courtiers vied with each other in overwhelming him with compliments.

The Christian bishop thus distinguished himself by his gratitude, and Rabbi Solomon had an escort of honour, and was loaded with presents and blessings. But that which was more grateful to him was, that the Jews of Bohemia enjoyed peace and security under the protection which the bishop gratefully accorded to the brethren of his fellow-traveller, the benevolent Rabbin.

#### ESTHER LEVI.

ESTHER LEVI engaged herself as a servant in the house of Mr. Goldsmith, an Israelite merchant, residing in Cheapside, London; and as she was mild,

complaisant, and desirous of pleasing, she obtained the good feeling of all the family.

Mr. Goldsmith had always forbade his children being harsh to servants. "That which we have a right to expect from our servants," he observed, "is that they fulfil their duties with regularity. Humanity then exacts that, far from aggravating their position, we should, by treating them kindly, lessen their sense of servitude."

This principle was faithfully observed, and, at the end of some years, Esther was considered as one of the family.

Misfortunes accumulated on the house of Goldsmith. Two of the children died: war with France interfered with the commerce of England, and ruined Mr. Goldsmith, who died of grief, after a lingering illness, which exhausted his last resources. His poor wife, left without parents, fortune, or defender, was maddened by despair, and her health became seriously affected by continued watchings and grief.

One morning, the afflicted widow called her servant, and, with tears in her eyes, said, "My good Esther, we must separate. Your devotion merits a rich reward; but, alas! I am ruined, and it is with difficulty I can pay the wages I owe you. Take this money, the last I have left, and accept as a token of my friendship this ring, the only one of my jewels I have not parted with." "What are you proposing to me?" rejoined Esther, sobbing; "would you send me away? Can I quit you, when you so much need my services?"

Have I asked for my wages? When you were rich, you treated me as your child; and now you are aged, poor, and sick, I will regard you as my mother. You cannot work; but never mind, I am young and strong, and can strive for us both."

For ten years Esther fulfilled her generous terms. She supported Mrs. Goldsmith by the work of her hands, and with so much cheerfulness, that she always appeared the obliged party, and exercised so much delicacy, that no person suspected her heroic devotedness.

At length, in 1815, peace was proclaimed between France and England, and Mrs. Goldsmith collected some heavy debts due to her late husband. She passed the latter years of her life in calm and easy circumstances, which she doubly enjoyed in sharing them with her faithful domestic, in whose favour her will ran thus:—*I give and bequeath all I possess to my well beloved daughter, Esther Levi; and I desire she may hereafter bear the name of Goldsmith, to preserve the remembrance of her exalted conduct, in what concerns a family who will never cease to pray to the Eternal that she be rewarded as she merits.*

#### NOAH'S DOVE.

A mother was reading the Bible to her two little daughters, and described the miraculous manner in which Noah was saved from the deluge, in an ark which

he constructed. She gave the narrative of the dove which was sent as a messenger to see if the deluge had ceased, and which returned the first time, but on the second occasion disappeared altogether. The eldest daughter interrupted her mother by saying, "Fie, naughty dove! how could it be so ungrateful? Noah saved it from death, and preserved it in the ark during the deluge; and yet, as soon as liberated, to disappear without returning to visit its benefactor!" The younger sister observed, "I do not judge the dove so severely; I think, on the contrary, it was a display of devotedness not to return, however desirous it might have been, and that gratitude only induced it to prefer the naked world and desert, to the kind welcome of the ark; for since Noah had sent it to ascertain if the deluge had ceased, duty prompted it not to return, in order that its preserver might know the danger had passed."

The mother embraced her two daughters, and said to them, "You will be happy, my children, and cause happiness to your parents, for you both understand the sweetest of all the virtues, namely, *Gratitude*."

#### ABBOT GREGORY.

ABBOT GREGORY, Bishop of Blois, member of the Institute, of the National Assembly, and Conservator of the Convention of the Senate, was also a zealous and enlightened defender of the rights of Israelites. Everywhere he repelled the unjust reproaches with

which they were attacked, and combated the absurd prejudices heaped against them. He was indefatigable in claiming their emancipation, equality, and civil rights; and it is to his wise and forcible oratory that the French Israelites owe in part the title, liberties, and privileges of "citizens," which were conceded to them in 1790.

Like all public characters, the Abbot had his enemies and detractors. On the day of reaction, injustice pursued him, calumny poisoned his last days, and numerous ingrates made him almost regret having been conscientious and benevolent. But the Israelites will never forget what they owe to his reason and humanity. In the voyages which the Abbot Gregory made in France, Italy, Germany, and Holland, the Israelites testified their gratitude towards him.

In his memoirs, the prelate relates that one of the most gratifying events of his life was the *fete* which the Israelites gave him in the synagogue of Amsterdam; and he adds, that tears ran from his eyes when he heard a Hebrew ode, in which the assembly prayed to the God of Israel for his felicity as a Christian prelate!

On his death-bed, he learnt that a great number of Israelites were making inquiries. This token of remembrance alleviated his last moments. On his tomb, a member of the central consistoire of the Israelites of France records, in eloquent terms, the claims of the ex-Bishop of Blois to the eternal gratitude of the French Israelites.

## THE COLLEGIANS.

JOSEPH and Theodore, pupils of the same college, were united in friendship. Both of them being admitted to a general examination, the prize of honour was sure to be conferred on one of them, for they were recognised as the most able of all the competitors. The struggle, therefore, lay between the two friends.

Joseph, who was the elder, had commenced his studies very late. The conscription claimed his services. He had an old father without fortune, whom he had to support. Theodore said to himself, at the moment of competition, "The prize of honour is indeed worth having, and my heart palpitates with joy when I know that I can obtain it, with the acclamations of my comrades, the congratulations of my professors, and the eulogiums of my parents: but the winner is exempted from conscription, and this poor Joseph would be so unhappy if he were compelled to abandon his old father!" Impelled by this generous thought, Theodore slipped errors into his composition, and Joseph was awarded the prize, and remained near his father.

Two years passed, and the friendship between the young men became more strongly cemented. Joseph lost his father, and Theodore, who was called by lot to go and serve under the colours of his country, consoled his bereaved parents in the best way he could, when Joseph entered accoutred as a conscript

about to join his regiment. "Theodore," said he, with a voice full of emotion, "two years since, I judged and appreciated thy act of generosity and friendship. Thy desire to allow me to remain near my old father *permitted* me to obtain the prize of honour. I said nothing to thee, but I vowed to devote to thee the remainder of my life. To-day the opportunity of redeeming myself is afforded, and I depart for thee, in the character of thy substitute." Theodore threw himself on the bosom of his friend, and strenuously refused this generous sacrifice; but Joseph replied, "See, thou hast parents to comfort, and I have only thee in the world. Let me depart for thee, if thou wouldst not have me ashamed of our friendship." Then partly opening his dress, and displaying the crown he had received at college with the prize of honour, he added—"Have no fear for me, for this talisman which I carry on my heart shall never quit me."

This grateful comrade departed, bearing under his uniform the noblest feelings; and when it became known that he had thus paid a debt of gratitude, he was cherished and protected, and rapidly obtained promotion.

## SECTION XIII.

---

MODESTY.—Raschi.—The True Scholar.—Mademoiselle Rachel.—The Jews' Street.

---

## MODESTY.

MODESTY is a perception of true delicacy, which imparts to the manner of living, or speaking, a simplicity of character, which pleases, interests, and makes friends. To submit readily to the opinion of the more learned, to listen with attention, to reply mildly, to question ourselves under all circumstances, to suppress our own superiority; these are some of the characteristic signs of modesty.

Modesty is a passive virtue, which by the same rule has no possible adversary. To females it is indispensable. It is an ornament to their amiable qualities, and a safeguard to their foibles. Modesty has been defined a bushy tree, which under its leaves conceals the fruit it produces.

Children should always be modest; for when we know nothing, can do nothing, and are nothing, it would be folly not to pay deference to those who direct our inexperience in the way of life.



The first obstacle the modesty of the young has to encounter is the pride which too frequently attends early success. To avoid this, let them compare themselves, not with their fellow pupils whom they have surpassed, but with their tutors, to whom they are inferior. Pride and haughtiness are the children of folly: their absurdity disfigures the best qualities: for of what should human beings be proud? Is it that we are beautiful, spiritual, or have a facility for study? If so, it is nature that has *presented* us with these gifts. What right then have we to be proud of properties which we have not acquired by our own industry. Is it because our parents are rich or great personages, that we are haughty? Such again would be unavailing should fortune or high position desert them.

Furthermore, were we even the architects of our fortune and greatness; were we at the summit of science; had we rendered the greatest services—pride would nevertheless be a folly, and haughtiness an inelegance; for we cannot love those who would crush us by their superiority, and we end by hating all who treat us with disdain.

To display pride towards a servant is inhumanity. Is it not enough that a fellow creature, who abdicates his individuality, has no other will than ours? Does he require our disdain to debase his dignity of man, when, if weighed in the scales of humanity, he is worth as much and often more than ourselves!

To be haughty towards the labourer we employ is ingratitude; for the workman is the founder of the fortune of the manufacturer, and if he could not fashion the luxuries which surround us, of what use would be our fortune?

If modesty be the duty of all mankind, it is almost a religious precept for the Israelite. When he makes a parade of his knowledge, his fortune,\* or of his position, the voice of history exclaims, "Thy fathers had also science, riches, and high influence; yet they were contemned and persecuted." They were interdicted from public employment. They were forced to live in filthy suburbs. They had to wear a distinctive badge, and to listen to sermons against their faith. They were exposed to innumerable exactions. They were buffeted during the processions of the church, prohibited from following the higher branches of industry, covered with ignominy, ruined, pillaged, tortured, burnt wholesale, and exposed to general massacre. Now then when you are happy and free, with science, wealth, and influence, away with pride and haughtiness, which only create adversaries. *Be modest*, which is always equally congenial to real merit, to true power, and to riches laboriously acquired. As is repeated in the Bible, "Remember that you were slaves in Egypt!"

"Now the man Moses was very meek, above all the men which were upon the face of the earth."\*

\* Numbers xii. 3.

“Pride goeth before destruction, and an haughty spirit before a fall.

“Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.”\*

“What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

“Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.”†

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.”‡

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.”§

Rabbi Hillel said: “He who seeks celebrity, loses it.”

Rabbi Eleazer said: “Envy, passion, and pride consume the life of man.”

Rabbi Judah said: “The proud man suffers the torments of hell: the modest man experiences the calm joys of paradise.”

Ben Azai said: “No man is to be despised; nothing to be rejected; for there is not a man but that thou might one day require, and there is nothing but what has its utility.”||

When man reflects upon his nature and his wants, he is profoundly humiliated with his nothingness. He blushes to acknowledge that he is only a poor and

\* Proverbs xvi. 18, 19.

+ Psalm viii. 4; civ. 29.

‡ Jeremiah ix. 23.

§ Ecclesiastes v. 10.

|| Abboth.

feeble creature, whose slender intelligence endeavours in vain to penetrate the divine mysteries which surround him.\*

### RASCHI.

RABBI SOLOMON, surnamed Raschi, was born at Troyes, about the year 1105. From childhood he displayed an extraordinary sagacity, and in a few years became familiar with theology, philosophy, and literature. But what obtained for him more admiration than even his knowledge, was a modesty that induced him often to defer what he knew, a perseverance to develop the talents of his school-fellows, and the care he took to avoid every thing which could ruffle the self-esteem of the unlettered. This trait in his character procured him numerous friends, and attached him more closely to the pupils whom he attracted by his profound knowledge. To facilitate the study of the scriptures, he had the courage to undertake a commentary on the Pentateuch, Mishna, and Talmud, and at the age of thirty he achieved this gigantic work.

Others would have fancied they had then attained the highest point of science; but Raschi said he had yet the chief part of his education to make, and this he effected by travelling. Through innumerable fatigues

\* Maimonides. "Commentaries."

and dangers, he visited Italy, Spain, Greece, Palestine, Egypt, Persia, Muscovy, Poland, Bohemia, and Germany, and was received everywhere in the most flattering manner. His modesty made him friends, and his commentary was copied, published, and adopted with the most lively enthusiasm.

At Prague, where he remained some time, he became acquainted with Rabbi Ben Eliezer, who gave him his daughter Rebecca in marriage. Raschi was returning to France with his young wife, when he was stabbed by Nazaraïd, councillor of the Duke of Bohemia, who was urged by jealousy to commit this dreadful outrage. Happily, by care and attention, Raschi's life was saved. To avoid the further pursuit of his enemy, his death was designedly rumoured; and, under an obscure disguise, he escaped, to encounter new dangers. In his flight, he congratulated himself on having adopted humble and modest habits; and the journey in a feigned name, far from being a constraint, was a source of pleasure to him.

After a long and laborious existence, he died at Treves, in 1180, and his last thought was stamped with modesty. "If God had granted me yet a few years," said he, "I would have revised and *simplified my commentary on the Bible.*" The Israelites of France ought to reflect with pleasure on the homage rendered by posterity to their learned countrymen. The first Hebrew book printed in Europe was a Bible, printed at Reggio in 1475, with the commentary of Raschi.

## THE TRUE SCHOLAR.

A pupil asked his tutor the explanation of one of those mysteries of nature hidden from man. "I cannot give you an explanation, answered the master; for I know nothing of it myself." "What is the use then of your having studied?" "This has been the use," modestly replied the professor, "*only to speak of things I know.*" "And what do you *know* best?" "*Nothing*, in comparison with what *I have to LEARN.*"

## MADEMOISELLE RACHEL.

SOME years since, in the month of January, a poor young Jewess was on the Boulevard des Italiens, seeking to excite public attention and pity, by singing in a plaintive strain. The sky was of a cold white hue, a frosty and cutting wind fixed on the ground a thick fall of snow, and the little songstress, scarcely seven years old, was shivering in her *thin* garments. Alas! no sympathy arrested the listeners, and the girl sang sorrowfully in the open air, thinking of her family in poverty and want.

A distinguished musician happened to pass. He heard a harp, then a song, clear and pure, the words so accentuated and so feelingly expressed, that at first he slackened his steps, then he stopped, and when the young girl, *breathing on her cold fingers*, held out a wooden bowl, he gave her a piece of silver, and entered into conversation:

*Musician.*—"My child, what master taught you to sing thus?"

*Girl.*—"Nobody, sir, I have learnt the best way I could."

*Musician.*—"But where have you acquired those airs which have given me such pleasure, and which I do not know?"

*Girl.*—"Indeed, sir, a little everywhere. When I go in the streets, I listen to the ladies and gentlemen who sing: I try to catch the airs and words, and I afterwards arrange them in the best way I can."

At this moment a prolonged shivering, and a sweet little face, which the cold contracted without the power of making it ugly, touched the pity of this excellent man, who became so attached to the juvenile prodigy, that he offered to give her a musical education. "You are very cold," he said to her, with a voice which had already consoled her, because it inspired her with confidence. "Oh! yes, sir," answered the poor child, with modesty; and then, in a low tone, she added, "but I am more hungry than cold." These words touching the heart of the benevolent musician, he conducted the girl and gave her refreshment, procured her clothes, and afterwards gave her lessons in singing.

This worthy man died, and the young girl, named Rachel Felix, feeling a decided taste for the theatre, after long and tedious labours made a successful *debut* at the Theatre Français.

Her triumph soon became brilliant. Crowds pressed to hear her. The most elegant drawing rooms solicited the honour of receiving her, and the

greatest personages sought her acquaintance. But in the midst of all this homage, success, and riches, the young tragedian never forgot her humble origin. She is always surrounded by her family, and speaks incessantly of her early position. One winter, when cold and want spread great misery among the poor of Paris, the mayor of one of the districts conceived the idea of organising a dramatic representation for the benefit of the distressed. To insure good results, he addressed Mademoiselle Rachel, to solicit her co-operation in this benevolent work; and the now illustrious associate of the Theatre Français, recollecting the cold from which she had suffered, when as a little singer she held her wooden bowl to the passengers, replied to the magistrate: "I will play what you desire, since it is *for the benefit of the poor*. Alas, it is only a short time since *I* was poor myself!"

#### THE JEWS' STREET IN FRANKFORT.

IN the Jews' Street at Frankfort-on-the-Maine, in the midst of gothic façades, black copings, and sombre alleys, there is a house of small exterior, distinguished from others by its luxurious neatness, which gives it an appearance of singular cheerfulness and freshness. The brass on the door is polished; the curtains of the windows are as white as snow; and the staircase (an unusual thing in the damp atmosphere of this dirty quarter,) is always dry and shining.



The traveller who from curiosity visits this street,—a true specimen of the times when the Jews of Frankfort, subjected to the most intolerable vexations, were restricted to this infected quarter,—will be induced to stop before this neat and simple house, and perhaps ask, “Who is that venerable old lady, seated in a large arm chair, behind the little shining squares of the window on the first story?” This is the reply every Frankforter will make:—“In that house dwelt an Israelite merchant, named M. A. Rothschild. He there acquired a good name, a great fortune, and a numerous family; and when he died, the widow declared she would never quit, except for the tomb, the modest dwelling which had served as a cradle to that name, that fortune, and those children.”

Continued prosperity has attended the sons of the pious and modest widow. Their name is become European, and their wealth proverbial. They inhabit sumptuous palaces, in the most beautiful quarters of Paris, London, Vienna, Naples, and Frankfort. But their mother, persevering in her admirable modesty, has not quitted her comparatively humble house, where they come to visit *her* with respect and reverence, and discharge their duties in memory of their estimable father,—thus presenting bright examples for the present time.

This illustrious family are characterised by their modesty. They have generously provided for the unfortunate, assisted the persecuted, and supported the feeble.

## SECTION XIV.

---

BENEVOLENCE.—The Two Sacrifices.—Ingenious Benevolence.—  
The Archbishop and the Jewess.—The Pin Committee.—Louisa  
Schepler.

---

## BENEVOLENCE.

LOVE of humanity induces us to contribute to the happiness of our fellow creatures : hence originates the feeling termed benevolence.

The law of nature inculcates, that since we are all subject to the same troubles and misfortunes, it is a duty of every one whom fortune has favoured to lessen and remove the griefs of his neighbour.

Religion instructs us, that all good comes from God, and it excites us to employ the gifts we hold, by divine munificence, to calm the misfortunes of our fellow creatures. It also teaches, that the benevolent man is God's almoner.

Social education indicates Benevolence as a mutual assurance against the misery and tortures which accompany it. As misfortune embitters human life, and as misery falls on man and overwhelms him with troubles, what would become of us if there were no friendly hand to relieve us—if no brotherly arm supported us—if a consoling word were not offered to

fortify us—if the assistance of the benevolent did not aid us in repairing the loss we have sustained. It is our *duty* to practise benevolence towards all persons ; nay more, it is a *necessity*. For who can say, however rich and happy he may be to-day, that on the morrow he may not require the assistance of others ? To make benevolence profitable, it ought to be prudent, judicious, and seasonable, and should be meted out in proportion to the misfortune it would remedy.

Benevolence ought to be in harmony with the means of him who exercises it. The copper of the poor is as acceptable to God, as the gold of the rich. Consolation—advice—words of affection and kindness—are often boons that the poor and the rich can distribute with equal success.

Like all the virtues, benevolence ought to be exercised disinterestedly, and without an afterthought. It should be practised secretly, for the poor man ought not to be exposed to blush for that which you have done for him. It ought also to be exercised with *promptitude*, for misery and grief are afflictions, and nature has not given man strength to bear protracted sufferings. Hence, to oblige quickly, is to oblige twice.

Besides the benefits diffused personally, besides the alms dispensed by our own hand, it is necessary to assist in the support of public charitable institutions, if properly conducted. To contribute to hospitals, alms-houses, houses of industry, public schools, is one of the most efficient appropriations of our charity ;

for besides the satisfaction of having done good, we are sure to receive in exchange, a blessing and many advantages. *Money bestowed in CHARITY, is a loan to God.*

“And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or sojourner; that he may live with thee.”\*

“Both riches and honour come from thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all.”†

“The law commands us to support the feeble and to protect the widow and orphan; for if man has been created in the image of God, it is, that he should imitate the goodness of the Divine Creator: God is benevolent, let *us* be benevolent; God is magnanimous, let *us* be magnanimous; God is holy, let *us* be holy.”‡

“Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.”§

“The rich and poor meet together: the Lord is the maker of them all.

“He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”||

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.”¶

“He judged the cause of the poor and needy; then it was well with him: Was not this to know me? saith the Lord.”\*\*

“He who says, Mine is my own, thine is thy own, is a fool; My own and thy own are mine, is a wicked man;—My own and thy own are thine, he is a saint.”††

\* Levit. xxv. 35.      + 1 Chron. xxix. 12.      † “Hilchoth Deoth.”

§ Psalm xli. 1.      || Proverbs xxii. 2, 9.      ¶ Isaiah lvi. 1.

\*\* Jeremiah xxii. 16.

†† Abboth v. 10.

“Our doctors of the law recommend us to exercise benevolence equally towards those who do not profess our religion, to visit their sick, to give a grave to their dead in our quiet field, and to support their poor as well as our own; for we ought to imitate God, of whom it is said—*the GOODNESS of the ETERNAL is extended to ALL his creatures!*”\*

“Since the destruction of the temple of Jerusalem, alms are the only sacrifices that we can still offer at the altar of the Lord.”†

### THE TWO SACRIFICES.

THE Emperor Agrippa sent word to the high priest of Israel, that he should offer ten hecatombs on the altar of Jehovah; but he exacted that no other sacrifice but his should be admitted that day in the temple of Jerusalem. At the same instant a poor countryman arrived, who brought to the pontiff two turtle doves, which he prayed him to offer immediately as a holocaust in his name. The high priest, in consequence of the order of the Emperor, had to refuse him. The countryman reminded the priest that for many years, on the same day, he had brought a similar sacrifice, and he insisted so perseveringly, that at length the son of Aaron yielded to his request. When the Emperor arrived and observed that they had not fulfilled his orders, he was much enraged, but the pontiff calmly replied: “The prophet king has said, ‘Reject not the prayer of the poor, and disdain not his humble sacrifice.’ This command appears to me more just than thine; and I am bound to prefer the turtle doves

\* Maimonides. “Kings.”

† Talmud.

offered by the piety of an humble rustic, to the splendid hecatombs which thou hast promised to offer on our altar."

*The Almighty does not consider the importance of the sacrifice, but the sincerity of those who offer, and the means of the donor.*

### INGENIOUS BENEVOLENCE.

THE winter had been severe at Amsterdam, and the Israelites of that city, whose charity is proverbial, had employed every effort to mitigate the misery of their numerous poor. On the approach of the fine season, a number of workmen and petty dealers, who inhabit the capital of Holland, required an advance of funds to enable them to resume their labours. An ingenious idea suggested itself to a banker of the Hebrew faith, which he soon put in execution. He caused a proclamation to be made, that he had opened a pawn-broking establishment, and that he would lend full value on all pledges. Great as was the concourse of borrowers, the banker had prepared his house to receive the deposits. His children and his clerks shared in the duties, and he himself superintended all, and received the depositors with the utmost kindness. He was overwhelmed with admiration and blessings, when it was known that his *loans were made without interest*: "I am not sufficiently rich to give all," said he, "but I am enabled for one year to lend my fortune without interest, when it will tend to repair a public misfortune!"

## THE ARCHBISHOP AND THE JEWESS.

M. de Cheverus, Archbishop of Bordeaux, so well known for his virtues, was going out in his carriage from the palace, when a miserable looking old woman approached the door of the vehicle and implored alms.

“ Give twenty francs to that poor woman,” said the prelate to the priest who accompanied him. “ What ! my lord, a piece of gold to this beggar ? She is a Jewess !” “ You are right,” replied the Archbishop : “ as a Jewess, she without doubt often receives less assistance than other indigents ; therefore give her a *hundred francs* !”

## THE PIN COMMITTEE.

SOME years since, the young Hebrew maidens of Altona formed themselves into a benevolent association ; and when their little benevolent savings were exhausted, they agreed to collect all the pins they could find, and sell them for the benefit of the poor. This novel scheme was very successful, for parents, desirous of encouraging ideas of economy and benevolence in their children, bought these pins at so high a price, that the money box of the committee was soon in a state of prosperity. These excellent young girls decided that their funds should be employed in the purchase of linen and cloth, for garments for the poor of the city ; and to avoid paying for making, each of them engaged to cut out or sew a certain number of raiments.

This committee yet exists, under the name of "Malbish Arounim" (society for clothing the naked). It meritoriously fulfils the holy mission of furnishing clothing to the needy, during the winter season. Public acknowledgment has preserved the names of the benevolent girls who formed the basis of this society by the produce of the sale of *pins*!

### LOUISA SCHEPPLER.

WOMEN have always given the most beautiful examples of benevolence. Their angelic consolations, their provident goodness, their tender assistance, and their persevering cares, have done a thousand fold more for suffering humanity than the treasures dispensed by public institutions. It is only woman, whether when she solicits for the poor, or when she gives them assistance, who appears to be aware of the best means of success. It is because she mingles with her goodness a grace which enhances the value. In a word, it is because she administers with the heart.

It required the sublime soul of a woman to conceive and execute the project we are about to record.

A poor villager, Louisa Scheppler, dwelling in the department of the Lower Rhine, noticed the difficulty which the cultivators of the valley of the Vosges experienced at the time of their field labours, to pursue their work, and, at the same time, to watch their little children. She conceived the generous thought of providing a remedy for this evil.



She commenced by receiving at her habitation the infant children of poor cultivators. She looked after them, and superintended them gratuitously, whilst their parents were absent at their work in the fields. These poor children, till then neglected and slovenly, making themselves hoarse with useless cries, exposed to the accidents of the house or to the severity of the seasons, were now seen to by Louisa Scheppler, who washed them, attended them, consoled and amused them until the evening, when the parents, on their return from the fields, came to fetch them. The authorities soon recognised the advantages which resulted from the plan and gave it extension. Spacious rooms were granted; intelligent governesses were appointed under Louisa Scheppler; all the children of tender age in the neighbourhood were received in these halls, and they began to teach them their first duties, and how to read and write.

Thus originated the admirable institution of *Infant Schools*, which are now so universal, and which have been instrumental in rendering great services to the agricultural and manufacturing communities. Honour to Alsace! That beautiful and patriotic province where domestic virtues still brilliantly shine, was truly worthy of founding the first infant school.

Honour to Louisa Scheppler! Although glories and fortunes are evanescent, her name as the village foundress of infant schools will live to receive the blessings of posterity.

## SECTION XV.

---

REASON.—Maxims.—The Sculptor.—The Litigants.—The Imperial Physician.—The Labourer and the Physicians.—Rich, though Poor.—Courage.—Eleazar.—The Holocaust of Worms.—The Syndic of Toulouse.—Napoleon's Artilleryman.

---

## REASON.

REASON is the good use which we make of our intellectual and moral faculties.

Man and also animals have instincts and desires; and as happiness generally consists in the gratification of desires, we should, perhaps, sacrifice all to their accomplishment but for the interposition of Reason.

It is not enough to reason only, we must reason justly; and we perfect our judgment when we neither speak nor act except in accordance with the laws of sound reason.

In domestic matters or public affairs, in ordinary occupations, or in the most abstract researches, reason is a sure and faithful guide. It weighs theories, measures experience, destroys delusion, and extinguishes the flames of passion.

Reason forcibly opposes superstition, which has usurped the name of religion to obstruct the progress of the human mind. Moses, the great lawgiver, in the language of reason denounces the senseless ideas

of fatalism, sorcery, and divination, which so long degraded human intelligence; and in leaving to Israel the choice between reason and folly, he carefully added, "See, I have set before thee this day life and good, death and evil."\*

Fanaticism, or religious intoxication, is also the opposite of reason, and as it engenders superstition it is more strongly repudiated by reason.

Sound reason protects us from excesses, which would lead us to ruin.

"Happy is the man that findeth wisdom, and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies; and all the things thou canst desire are not to be compared to her. Length of days is in her right hand, and in her left hand riches and honour.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."†

"Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of Truth.

"I have hated them that regard lying vanities, but I trust in the Lord."

"Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee."‡

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."§

\* Deut. xxx. 15.

† Proverbs iii. 13.

‡ Psalm xxxi. 5, 6; xxxii. 9.

§ Ecclesiastes vii. 9.

A rational man is silent, before those who are his elders, or better informed than himself. He does not interrupt those he is conversing with, in the midst of their discourse; he does not reply without reflection; he questions methodically, answers with regularity, and arranges his replies according to the order of their importance. He frankly avows his want of information on those subjects he is not acquainted with; and all his observations are expressed conscientiously.

The reverse character is "the companion of fools."\* A worthy man will govern himself by the principles of religion and the laws of reason. His access ought to be agreeable, his manners mild, and his reception benevolent; and this will be studied not only to his parents and acquaintances, but also towards strangers, whether of the Hebrew faith or not. By acting thus, we shall be beloved by God, esteemed by our friends, and kindly received by all men."†

#### RABBINICAL MAXIMS.‡

SCHAMMAI said: "Love industry, avoid ostentation, and in no circumstance forget thy dignity as a man."

Hillel said: "Live in tranquillity, seek peace; love all mankind, and prove to them the charms and advantages of study."

\* Abboth v. 7.      + Talmud. "Berachoth," xvii.

‡ Abboth iii. 4, 5.

Abtalion said: "Speak little, do much, and be benevolent towards all mankind."

Rabbi Meir said: "Judge not of man by his exterior. Regard not the vase, but that which it encloses."

Rabbi Chanania said: "Excess in sleep, meals, and uselessly prolonged conversations, shortens the life of man."

Rabbi Akiba said: "Raillery and levity end by perverting the manners of man."

Rabbi Tsadok said: "Do not display needless singularity in society, or to those with whom you dwell."

Rabbi Eleazer said: "Those with whom speculations surpass actions resemble a tree, whose branches are numerous and its roots weak; the least gust of wind uproots and destroys it."

Rabbi Joshua said: "Remove thyself from a bad neighbour: do not connect thyself with the wicked: and reflect that bad actions go not unpunished."

Ben Zoma said: "Who are truly *wise*? Those who do not disdain receiving instruction from any one."

"Who are truly *strong*? Those who combat their passions."

"Who are truly *rich*? Those who are content with their lot."

"Who are truly worthy of *respect*? Those who respect themselves."

## THE SCULPTOR.

A sculptor, carelessly turning a piece of clay, was undecided as to the form he should give it, when he perceived it was *badly prepared*. "First of all," said he, "this clay must be reworked; for it would be useless to mould a difficult piece of work, which would be without durability if the primitive material is not sound."

The early intelligence of a child is malleable, like the earth of the sculptor; and previous to attempting to form a workman, an artist, or a learned man, reason must be fortified, without which there will be no hope of much success.

## THE LITIGANTS.

A nobleman, who refused to receive goods he had ordered, was summoned to a court of justice by a modest workman. Both of them having argued their cause, the young lordling complained of being *obliged* to compromise his dignity with an obscure plebeian. The judge interrupting him said: "Outside these walls equality may be only an idle fancy, but this I know, that *here* you are not equals; for this honest workman having right on his side and you wrong, he is a hundredfold your superior."

## THE IMPERIAL PHYSICIAN.

WHEN Francis the First was a prisoner of Charles the Fifth he was taken ill, and finding himself getting worse, requested the attendance of a Hebrew physician. Though Jewish doctors were learned and in high favour, Charles was anxious to send him a *baptised* Jew; but the king of France refused, saying to the Emperor: "If the physician you refer me to was *truly a man of science*, he would have had no occasion to convert himself, to make his way."

## THE LABOURER AND THE PHYSICIANS.

RABBI Ishmael and Rabbi Akiba were walking one day, when a sick man dragging himself along on crutches, recognising them as physicians, solicited a remedy for his sufferings. The two Rabbins instantly gave him the necessary prescriptions for a speedy cure, and the patient on leaving blessed them. A sturdy peasant who overheard this consultation approached, and thus coarsely addressed them: "Irreligious men! what right have *you* to oppose the decrees of God? Since he has visited this man with disease, his eternal justice wills it; and wherefore would you, feeble mortals, attempt to arrest it?" "My friend," replied the Rabbins mildly, "what is your occupation?" "I am a labourer." "Tell us, then, who has created the earth and caused it to pro-

duce fruit?" "It is God." "Wherefore, since it is He who causes the crops to grow, do you permit yourself to cut them?" "Because the corn serves for nourishment to myself and family; and further, I am entitled to some benefit from the produce of my field, for if I did not prepare the land, and root out the weeds, &c.," \* \* \* "What! do you dare to destroy plants, which the goodness of the Lord has caused to grow in your field?" "Without doubt! for otherwise my field would not be productive, whilst when I till, sow, water, and carefully attend it, it yields me good crops." "Know then, ignorant man, that we have the right to try to correct by *art* the diseases of the mind and body, as well as thou hast to correct the imperfection of the soil. The prophet king has said: "As for man, his days are as grass; as a flower of the field so he flourisheth."\* God has given to him existence; but to strengthen, embellish, and make it useful, the assistance of other men is necessary; and far from offending the Deity, they are more closely allied with him, by perfecting his work."

#### RICH THOUGH POOR.

Two comrades pursued two different careers. The one by commerce acquired a large fortune; the other devoted himself to public instruction, and became so attached to his original school, that he had no desire

\* Psalm ciii. 15.



to quit it. The merchant became rich, proud, and avaricious. The professor remained good and modest, and from his moderate income appropriated a portion to charity.

“Poor master of a school,” said the rich man one day to the teacher, “I pity thee, to be thus the slave of others. Good God, what service has it been to thee to be wiser than I? I am worth a million, and thou hast nothing.” “You are not more free than I am,” replied the professor; “you are rich, it is true, but you are avaricious, and money is become your implacable master. As for me, granted I am poor; but if sense has not procured me fortune, it has taught me to be *contented*, and that amounts to the same.”

---

## SECTION XVI.

---

COURAGE.—Eleazar.—The Holocaust of Worms.—The Syndic of Toulouse.—Napoleon's Artilleryman.

---

### COURAGE.

WE recognise the Jews of all parts of the globe, and under all the varied costumes of the world, as charac-

terised by nobility and majesty of features. They are of a royal race, ill accustomed to slavery, and in whose looks we discover the recollection and certainty of great destinies, behind apparent humiliation of countenance and the abasement of their present lot.\*

That just appreciation of the Hebrews, made by one of our greatest poets, tells us why courage has always been a distinctive quality of Israelites. "Nobility imposes great obligations." This old adage has given courage to more than one Jew, who has imbibed resolution in recollection of the intrepidity of his ancestors.

From the most remote antiquity, the Israelite has been esteemed as a warrior. Abraham, Joshua, David, Elias, and Maccabeus were generals equally valorous as they were wise. The wars maintained against the Idumeans, Ammonites, Galileans, Romans, and the Arabs, have exhibited the warlike qualities of the sons of Israel. Eleven hundred thousand of them perished at the capture of Jerusalem by Titus; and more than a million died, sword in hand, in their various revolts against the generals of Rome. The throne of Syria has often depended on the support obtained from the Israelites, by the conquerors who contended against them. The Persians have many times felt the power of their arms; and Egypt rendered homage to their valour, when

\* Lamartine. Voyage en Orient.

Ptolemy Philometer nominated Onias, son of the Jewish high-priest, generalissimo of the Egyptian troops. Under Alexander, the Israelites fought gloriously in Macedonia. During the reign of Pompey, Cæsar, and Antonius, they marched with honour under the Roman colours. Later, they successfully assisted Naples against Belisarius, Burgos against Henry of Transtamare, Arles against the Visigoths, and Bohemia against the invasion of the brigands. They have furnished a general to Portugal,\* a commodore to England,† and a crowd of distinguished officers both to the army and navy of Germany, Italy, and particularly to Holland and France.‡

Despite the state of degradation in which the Polish Jews have been designedly plunged, they have not lost that warlike ardour which responded to the voice of country and liberty. At the revolution of 1831, a prejudice, fatal to Poland, opposed the admission of Jews to the army of the national guard. But, at their own expense, they equipped a corps of cavalry, which fought heroically under the walls of Warsaw; and General Ostrowski speaks of them in these terms:—“Officers and soldiers are unanimous in rendering justice to these descendants of the valorous David.”

\* Don Solomon.

† Commodore Chambers.

‡ Almeida commanded a Dutch vessel in 1781; and during the wars of the Empire a great number of Italian, German, and French officers of the Hebrew faith shed their blood on the fields of European battles.

In 1794, an entire corps of Hebrew volunteers fought valiantly under the colours of the immortal Kosciusko, having at their head Barko, a co-religionist, renowned for his courage, and who, decorated with the star of the Legion of Honour, and the Polonaise Cross of Military Merit, died on the field of battle, in 1809, with a part of his soldiers, after having fought the Austrians with a heroism to which history has rendered homage.

But it is not only by warlike virtues they have distinguished themselves. That courage which is awakened at the sight of danger, and which is roused at the sound of the trumpet and the clashing of arms, sometimes sinks with the causes which have excited it; but the Israelites have given proofs of a more calm and reflective courage.

In remote voyages which they undertook, when they were the only commercial missionaries; and in important excursions, made when the decision of diplomatic treaties were confided to them, numerous were the dangers their firmness had to encounter, when the haughty baron did not consider it derogatory to play the congenial part of highwayman.

In civil life they were compelled to display incessant courage. Collectors of royal contributions pillaged their chests; their physicians were charged with magic; their merchants were denounced, that their property might be confiscated; and when martyrs to their faith, their blood was shed by the poignard of the assassin and the headsman's axe,

and their quivering members exposed in the chambers of torture. With what courage have they not encountered death, and a thousand frightful torments, which a sacrilegious fanaticism heaped on them during centuries!

In our days, thanks to the progress of opinion, these horrors have ceased to make humanity shudder. May the hearts of Israelites actively preserve their ancient and hereditary courage, and the heroism to contend against the enemies of public prosperity and religious freedom!

#### ELEAZAR.

IN the celebrated battle, when Judas Maccabeus attacked Antiochus Eupator in the plain of Bethsura, a Jewish soldier, named Eleazar, perceiving an elephant more richly caparisoned than the rest, thought that Antiochus himself was borne by this gigantic animal. Animated by the idea of delivering his country from the yoke of foreigners by slaying their chief, he threw himself, sword in hand, in the midst of the enemy, and cut his way to the elephant. He slipped under the enormous animal, and recommending his soul to God (death being certain if his daring project succeeded), by a desperate thrust he pierced the belly of the elephant, which in its fall crushed those on his back, and also the brave Eleazar.

## THE HOLOCAUST OF WORMS.

IN one of the most calamitous years of the middle age, a procession on its way through the Jews' Street at Worms was insulted. Whether this outrage, which would only have been a just reprisal, was real, or whether invented by malevolence as a pretext to ill treat the Israelites, has not been ascertained. On the complaint of the clergy, the authorities ordered the Jews of the city to denounce to justice the two men who had been guilty of the alleged outrage; but as no one would accept the odious part of informer, the magistrate decreed that if the guilty were not delivered up within eight days, *the whole Jewish community of Worms should be put to death*. Great indeed was the consternation in the synagogue. There was continued prayer, with fasting and lamentations, and the eighth day arrived.

The Christian populace burst forth with yells of death. The Jews' Street was surrounded by a furious mob, panting for pillage and murder. Suddenly two young men courageously advanced, and addressed the populace with firmness: "Spare the innocent; we alone are guilty; conduct us to death!"

The two youths with extraordinary courage met every kind of violence and torture, and the Jewish community passed the entire day in prayer to God, who had sent them *unexpected assistance*; for the youthful martyrs were totally unknown, and both innocent. *They devoted themselves to death to save their fathers!*

Many centuries have passed since that day ; but in the synagogue of Worms (one of the most ancient in the world, and considered coeval with the second temple,) two lamps are kept constantly burning, in memory of these two courageous youths, and as a symbol of that divine flame which animated them when they sacrificed their lives to save a whole community.\*

#### THE SYNDIC OF TOULOUSE.

IN the middle ages the position of the Jews in France was often so perilous, and their chiefs exposed to the exercise of so much cruelty, that strength of mind and courage were indispensable in those who ventured to accept the office of Syndics of the Jewish community. In the provinces of the south, fanatical priests could easily excite an ignorant and infuriated mob against the Israelites. Thus at Beziers, any Jew met in the street on Palm Sunday was forthwith stoned, and the greatest amusement of the rabble was to hurl stones into the houses of the principal Jews.

At Toulouse, in the eighth and ninth century, the church sanctified its solemn festivals by a public outrage upon the Hebrews ; the Syndic of their community, placed at the door of the church, was buffeted, to the great delight of the populace.

This punishment, which was repeated thrice annually, did not discourage generous men, who devoted

\* Jost. "Annales Israélites."

themselves to the administration of the Jewish community, and who paid for their devotedness with their lives. In the chronicles of Languedoc, Hugo, who accompanied the Viscount de Rochechouart to Toulouse, as chaplain, received (as a public honour!) the office of giving the customary buffet to the Hebrew Syndic, on the day of Pentecost, and of which office the pious chaplain acquitted himself with so doughty a conscience, that he threw the aged Jew, who fell dead on the steps of the church.

#### THE BRAVE ARTILLERYMAN.

IN one of the battles of Napoleon, the enemy sorely harassed the French army. The emperor observed a battery defended only by one artilleryman, who, though wounded, and his comrades dead on their guns, seemed determined to perform the duties of all by his own energy. The emperor despatched a reinforcement, and detaching the star of the Legion of Honour, which he always wore on the field of battle, sent it by one of his aides-de-camp, to whom he said in a quick voice, "Carry my cross to that officer." "Sire," replied the aide-de-camp, "that is not an officer, but a plain artilleryman." "I tell you he *is* an officer," said Napoleon; "he has just gained his epaulettes."

This decorated artilleryman was an Israelite, and the wonderful bravery which he displayed is matter of history.



## SECTION XVII.

---

LANGUAGE.—Power of Language.—The Impious Emperor.—The Young Liar.—A Compromise.—The Depository.

---

## LANGUAGE.

SPEECH, that supreme gift of divine munificence, so beautiful, consoling, and rich in good results, by abuse becomes an evil from which mankind incessantly suffers. Intended to serve as the organ of truth, speech is often the instrument of falsehood, slander, flattery, and calumny; so that liars, slanderers, flatterers, and calumniators, at the same time that they are guilty towards society, become sacrilegious towards God, by abusing the sacred trust confided to them.

Among wise men, silence is the characteristic of strength of mind. Great talkers, and persons given to babbling and habits of gossip, are dangerous to others, however weak-minded themselves. The more we speak, the more we risk annoying others, by injuring their reputation or their interests; especially as by "speaking" *evidence is produced*, and we are exposed to the censure of others, who, though they

do not upbraid, generally shun the tale-bearer and vain talker.

“Those who speak, sow; those who listen, gather.”

Hence it is wise, even when conscious of the truth of what we say, to weigh maturely that which we are about to utter, to discover beforehand if it may not prove injurious to others and ourselves. So long as we have not spoken, we are sovereign masters of our words; but as soon as we have uttered them, we have committed ourselves.

To prevaricate or lie, is vile and dangerous. Why deny the truth? Is it because it will condemn us? How guilty we then are, when reduced to have a lie as an accomplice. When aware of the great advantage of being believed on our “*word*,” and when we appreciate the superiority of those who have always been true to their word, we must acknowledge, that reason and private interest are in accordance with morality and religion, both of which surround truth with a halo of *respect*.

What a tortuous labyrinth we have to wander in by a first falsehood! What troubles to sustain it! What a tax upon memory! What new lies to give it the appearance of truth! Untruth, sometimes, may be the *shortest way to go*, but it is always the *longest way to return*.

Flattery lavished on a fool, is a counterfeit coin. To the man of strong mind, it is equally a folly and an insult.

Slander is a vice, calumny a crime. To slander is to damage some one. Calumny is like charcoal, which blackens what it touches; and to calumniate, is to practise a form of cowardly assassination. If aware of your neighbour's secret, why divulge it? It is property, which no honest mind will dare to invade.

If your neighbour confides in you, by divulging you violate a trust. Be careful above all against affirming, as if upon oath, what is not in every respect conformable with truth. To invoke God with a false oath, is to commit sacrilege.\* As a distinguished writer has observed,† it is not the worship that makes the oath, it is God: it is God invoked and taken to witness; God given as guarantee; God with his holy Being and his awful Attributes!!

Rabbi Simon, son of Gamaliel, said: "Those who speak too much cannot avoid sin; whilst to know when to be silent, is the strongest quality in man."‡

In all circumstances, let thy *yes* and thy *no* be in conformity with strict truth.§

"The lip of truth shall be established for ever; but a lying tongue is but for a moment.

"Lying lips are an abomination to the Lord; but they that deal truly are his delight."||

"Falsehood cannot resist a just examination; more than false metal can support the proof of the touchstone."¶

"Ye shall not steal, neither deal falsely, neither lie one to another.

\* Levit. xix. 12.      + De Peyronnet.      † Mishna. "Abboth."

§ Talmud. "Baba Metziah," xlix.      || Proverbs xii. 19, 22.

¶ De Cologna. "Israélite Francais."

“Thou shalt not go up and down as a tale bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord.”\*

“A *talé-bearer* revealeth secrets: but he that is of a faithful spirit *concealeth* the matter.”†

“Come, ye children, hearken unto me; I will teach you the fear of the Lord.

“What man is he that desireth life, and loveth many days, that he may see good?”

“*Keep thy tongue from Evil, and thy lips from speaking Guile.*

“Depart from evil, do good, speak peace, and pursue it.”‡

“These are the things that ye shall do; speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.

“And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.”§

Those who say, “I swear to do, or not to do, such or such a thing,” make an oath, although they have not expressed the name of God.

If one person administers the oath to another, by saying to him, I swear thee to do, or not to do, such thing, and the latter replies, “*Amen*,” or if any expression denoting assent is used, the oath has the same force as with those who took it and pronounced it with the mouth, and in all cases it is morally binding, without any reference to the faith of the party administering the oath.||

\* Levit. xix. 11, 16.

+ Proverbs xi. 13.

‡ Psalm xxxiv. 11, 12, 13, 14.

§ Zechariah viii. 16, 17.

|| Schoulchan Arouch cexxxvii.

The judicial oath taken by an Israelite, in whatever case or place it may be, in pronouncing the words, "*I swear*," is for him a religious act, equally binding with the oath.\*

### THE POWER OF LANGUAGE.

THE physician of a king of Persia, who was dangerously ill, declared that his majesty could not recover if he did not drink a cup of lion's milk; and as great dangers would be encountered by those who procured this remedy, a large reward was offered to whoever brought it to the king. Allured by the idea of making a fortune, in case of success, a Jew without resources decided to risk his own life to save that of his majesty. He courageously proceeded into the desert, and, by resolution, patience, and address, tamed a lioness with young, and ultimately filled a vase with the milk with which she nourished her cubs.

Proud and elated with success, he was returning with his precious store, when, sinking through fatigue and heat, he seated himself beneath a tree, and fell into a profound sleep. He dreamt that a violent discussion arose among his members. "Here is a beautiful and rich conquest," said the *body*; "thanks to it, we shall have rest for the remainder of our existence."

\* Decision of the French Rabbis on the question of the oath—More-Judaico.

“It is true,” said the *legs*; “but it is to us that this conquest is due, for we carried you to the desert.”

“And we then!” said the *hands*; “how could you have procured this milk without us?”

“You appear to forget,” cried the *eyes*, “that we directed you.”

“I find you extremely consequential,” exclaimed the *heart*; “was it not I who furnished the courage necessary to face the ferocious animal?”

“Remark, I pray you,” added the *brain*, “that to me is owing the first idea, as well as the address to put it in execution.”

“All beautiful,” replied the *tongue*; “I think I have more right than you to claim the glory of our common success.”

“Thou!” exclaimed *all the members*; “which alone has done nothing! You may be useful when it is necessary to make a noise, or to launch forth useless *words*, but how have *you* served us? What portion of the labour have you effected, to dare to dispute a portion of our glory?”

The tongue, finding itself unanimously disdained, contented itself by calmly saying, “Patience! we shall soon see *which of us* has the *most power*.”

The traveller awoke, laughing at his dream, and pursued his journey to the capital of Persia. As soon as he arrived, he demanded an audience, to place in the king’s own hands the sovereign potion which was to save his royal life. Led to the foot

of the throne, after the customary salutations the Jew presented his precious bowl, and, trembling on beholding himself in the presence of the monarch, he was agitated, and stammeringly said, "I come—to offer—to your ma—majesty—this milk—of a dog—." At these words, the disappointed king became terribly enraged, and exclaimed, "What! does this miserable Jew come to insult me in my sufferings, and in guilty derision dares to offer the milk of a *dog*! Such audacity ought not to remain unpunished. Guards! lead that man to torture."

In the East, royal justice is expeditious. The man was immediately seized, and all was prepared for the prompt execution of the sentence. The person of the Hebrew depicted a stupor, a species of unconsciousness, whilst his discomposed features revealed anguish and despair. At the approach of death, all his faculties seemed paralysed. His hands became convulsively contracted; his feet trembled under him; his thoughts were annihilated, and his eyes were closed by the darkness of fear.

"The tongue alone, then, has strength left," said all the other members. "Ah! do you at last acknowledge my power? Yesterday you heaped your disdain on me; and yet, with one word, I have caused ruin to you all. But having done the mischief, I will now repair it." At this moment the Jew, recovering his energy, threw himself at the feet of the king, and excused himself for the confusion which caused him to use the word "dog"

instead of LION. He narrated his fatigues, dangers, and labour with so much force, and with such an air of truth, that the king suspended the execution and sent for the physicians of the court, who declared that it really was lion's milk, brought from the desert.

The king emptied the bowl at one draught, recovered his health, and overwhelmed the Jew with his gifts. The rewarded Israelite never ceased to be vigilant on his tongue, whose ramblings had been so dangerous to him. He ever after repeated that wise proverb of King Solomon, "*Death and life are in the power of the tongue.*"

#### THE IMPIOUS EMPEROR.

JEWISH history offers a beautiful instance of courageous contempt for flattery.

When Caligula, in a fit of mad pride, declared himself a "god" under the name of Jupiter Caius, the degenerated Romans basely recognised this newly manufactured divinity. The Jews alone refused to belie their conscience, and would not join their flatteries to those of the mean courtiers of Caligula. They declared that they never would consent to let the statue of Jupiter Caius be placed in the temple of Jerusalem, and they determinedly maintained their decision. Caligula, full of rage, said to Agrippa, tetrarch of Judea, "The people of your nation alone of all men refuse to acknowledge me as a god!"\*

\* Capefigue. "Histoire Philosophe des Juifs.



## THE YOUNG LIAR.

A professor finding his class in disorder, demanded from a pupil, notorious for his propensity to lying, the cause. When he was about to reply, his young fellow-students simultaneously exclaimed, "He lies." "But I have not yet said anything," observed the accused. "It is the same thing," rejoined the others, "for when you speak you lie." Confused by such unanimity of condemnation, the young liar corrected himself, and determined in future *never to deviate from the truth.*

## A COMPROMISE.

CALUMNY, say the ancients, is a wound which may be cured, but on which the scar always remains. Accordingly, the efforts of time have only partially disabused the *calumnies* spread against the followers of the law of Moses during the ages of barbarism—calumnies, too, which so frequently caused persecutions, pillages, and massacre.

A Quaker was travelling on the high road, when his horse, frightened by a dog, startled, and threw his rider. Almost any other person would have put himself in a passion; but the Quaker coolly calculated his vengeance, and thus soliloquised— "My religious tenets prohibit *me* from 'killing,' but I will *calumniate* this animal, and I shall equally attain my object." Thereupon, perceiving

some peasants working in the fields hard by, he cried aloud, "A mad dog!" In an instant they gave chase, and the dog was killed.

Preachers and historians of barbarous times! you have not directly killed *with your hands*, but *you have spoken and written*, and Jewish blood has been shed in streams.

### THE DEPOSITARY.

WHEN the ordinance of 1311 was proclaimed, by which King Phillippe-le-Bel expelled all Jews from France, on no conditions were the unfortunate exiles permitted to realise upon their property. One of them, fearing to risk his gold and jewels in the dangers and accidents of a long voyage, sought out one of his neighbours, a citizen of Paris, and a good Christian, established in the precincts of Notre Dame, and who enjoyed a high reputation for probity. "I have a deposit to confide to your care," said he; "will you give me your simple word faithfully to return it to me?" The merchant pledged his word, and the Jew delivered up his gold and jewels, and departed for the south.

Four years afterwards, LOUIS LE HUTIN having permitted the Israelites to return to France, our Jew came to Paris, and his first visit was to the neighbourhood of Notre Dame. But what was his consternation when he learnt that the merchant to whom he had confided his fortune had been ruined,

and was reduced to the most abject misery! The Jew was in despair, not doubting but his effects had been absorbed in the general failure of the merchant. Nevertheless, he could not resist the desire of accosting him. He discovered him in a miserable garret, without furniture, shivering with cold, starving of hunger, and worn away by grief. At this sight, all possible reproach died away from the mind of the Jew. The merchant having with difficulty recognised him, raised himself up, and producing a secreted box, said to him, "Here is the deposit you entrusted to me." "How!" exclaimed the Jew, "despite your misery, you have preserved it untouched!" "That property did not belong to me," calmly answered the old merchant. "God be praised, it is returned to you. I have been so wretched, that I have hundreds of times thought of committing suicide, but I have been prevented by the idea that I had given you my word, and I feared I should not be able to find a person who would take charge of that deposit with an engagement to fulfil my promise."

"You have done rightly by not killing yourself," replied the enraptured Jew, "for your griefs are at an end. The half of my fortune belongs to you."

From that day the Jew and Christian lived together as *brothers*.

## SECTION XVIII.

---

REPENTANCE AND PARDON.—The Legacy.—The Drunkard.—The Shepherd's Vow.—The Interdict.—The Crutch.

---

## REPENTANCE AND PARDON.

FREE-WILL is the discretion which has been accorded to man, that he himself may fix the limit, beyond which his inclinations shall not go unchecked.

In exercising this precious right, there are circumstances in which we prove strength of soul and energy of sentiment. When hurried along by passion, we place ourselves in opposition to laws human and divine, and when reason returns, we discover we have done wrong, it is glorious and courageous to *avow* the error, to *repent*, and *make reparation*. Again, having been insulted, calumniated, or wronged by our neighbour, when we find opportunity for revenge, and hastily seize the means of returning the evil done us, the voice of religion and humanity appeals to us: "Pardon him, that others may pardon thee!" it is then only in submission, that we feel and discover *that* which *is* strength. It is not those who yield, but those who resist, who exercise liberty, free-will, and power. We should study to submit ourselves to

the eternal ideas of order, duty, and justice, and the greater the sacrifice, the more will the feeling of triumph elevate us in our own estimation, and enable us in that of others, and aid us in finding favour with the God of mercy !

“ And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.”\*

“ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the Lord.”†

“ He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy.”‡

“ Good and upright is the Lord ; therefore will he teach sinners in the way.”§

“ O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity.

“ Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips.”||

“ Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye, from your evil ways ; for why will you die, O house of Israel ?”¶

“ Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.”\*\*

“ The sound of the sacred trumpet (Shouphar) which resounds in our synagogues at the solemnities on the commencement of the year (Rosh-Hashana), is an admonition

\* Levit. v. 5.

+ Levit. xix. 18.

‡ Proverbs xxviii. 13.

§ Psalm xxv. 8.

|| Hosea xiv. 1, 2.

¶ Ezekiel xxxiii. 11.

\*\* Isaiah lv. 7.

which says to the Israelite: "Arouse from your lethargy! turn your thoughts towards God! contemplate your actions; for the day of repentance is arrived! O you! who have deviated from the path of truth and justice; and you who have passed the year which has just closed in idle occupations, awaken your lulled conscience, examine your past conduct, render an account of the state of your soul, repent and become wise."\*

"Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbour, and not suffer sin upon him."

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord."†

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."‡

"If any one to-day refuse thee a favour, and to-morrow he sues it from thee, not only ought thou not revenge thyself by refusing him, but, in acceding it to him, do not vaunt thyself by doing better than him: for this would display that thou regardest him with animosity."§

"Hatred is sinful! pardon is sweet! If thy neighbour has exercised any injuries towards thee, do not preserve any secret resentment against him. Go and seek him, and calmly inquire from him the cause of his conduct; if he avows his errors and seeks to excuse them, the law commands thee freely to pardon him without recrimination."||

### THE LEGACY.

LITERARY rivalry had disunited Rabbi Alphas and Rabbi Isaac, two most learned Israelites of Seville.

\* Talmud. "Jonah." xxiii.

+ Levit. xix. 17, 18.

‡ Proverbs xxv. 21.

§ Abboth iv. 18.

|| Maimonides. "Reparation."

Their contentions become so violent, that Rabbi Alphas left Seville and his irreconcilable enemy, and went to Lucena. But this hatred weighed heavily on two enlightened minds, and on equally religious hearts; and when Rabbi Isaac felt his end approaching, he sent for his son to his bed side, and placed in his hands a letter, requesting him to convey it, after his death, to Rabbi Alphas.

Rabbi Isaac died, and after the first month of his mourning, young Baruch went to Lucena and presented the letter to Rabbi Alphas, which ran thus: "I write to you from my death bed; for, before appearing in the presence of God, I feel a desire to pardon you the evil which you have done *me*, and to pray you to forget the vexations which I have caused *you* and of which I sincerely repent. As a pledge of our reconciliation, I send you my son, praying that you will superintend his education. No one is better fitted than you to make him a learned and a good man; to you, therefore, I confide him. Will you accept this legacy of a dying man?"

Rabbi Alphas, deeply affected with the conduct of his ancient adversary, embraced and wept over young Baruch. Amid tears, he said to him: "Your father is not wholly dead to you: from this day you are my son!"

The legacy of Rabbi Isaac was conscientiously accepted, and by the parental cares of Rabbi Alphas, young Baruch became one of the most exemplary men of his time.

## THE DRUNKARD.

RABBI Meir had as a neighbour a young debauché, who came home habitually drunk. One evening this young man, in a fit of intoxication, shouted, sang, and broke his furniture. The Rabbin grew impatient at being thus interrupted in his studies, and angrily exclaimed: "When will death seize this cursed neighbour, and release me from him!" Beruria, a pious and holy companion of Rabbi Meir, rebuked his violence in these terms: "Knowest thou not, it is written: 'Let *sins* be consumed out of the earth?'"\* The prophet king cursed only *the sin*, and *not* the sinner. Why shall we be more severe? the excesses of our neighbour are rendering him sufficiently miserable. Let us pardon him the disquiet he causes us, and let us pray to God to grant him resolution to amend his conduct."

## THE SHEPHERD'S VOW.

SIMON the just, high-priest of Jerusalem, boasted of having always repelled vows of abstinence, which, according to the forms of the religious law, many Israelites came to pronounce at his hands. He only assented once during his priesthood, under the following circumstances. One day, a young shepherd meekly presented himself to the high-priest and

\* A Talmudical interpretation of this verse. Berachoth i. 10.



said, "My father, I appear before you to make a vow of abstinence, and to engage myself to become a Nazarite." "How!" replied Simon, "you, my child, so young and so frail, would you enfeeble yourself by fasting, and disfigure your comely countenance by cropping that beautiful long hair which shadows your brow?" "Yes, my father," answered the young herdsman with firmness; "listen to me, and you will find my conduct is not inconsiderate. I am a poor shepherd. From boyhood, I attended my father's flock. I love God, my parents, and my neighbour. As I had faithfully acquitted myself of my duty, I was happy; but one morning, whilst my sheep were quenching their thirst on the brink of a torrent, I beheld my features reflected in the transparent stream. Then, for the first time, the voice of self-love whispered that I was beautiful, and my looks remained fascinated upon that pure water in which I gazed at myself with admiration. My delightful dream was interrupted by a favourite ewe, which, in leaning forward to drink, disturbed the water and caused my image to disappear. Impelled by blind passion, I polluted my lips with an abominable oath, and struck with violence the poor ewe, which fell in, and was dragged along by the torrent, and soon disappeared. My reason returned, and with it the consciousness of my fault. I cried and repented. I related my offence to my father, who pardoned me; but I am still guilty towards God, and besides repentance I will offer expiation. This

is why, O holy father, I pray you to accept my vow as a Nazarite, and that I think no more of being handsome, but only how to become good."

The high-priest extended his hand on the head of the young shepherd, and said, "Be blessed among men. Oh, that one and all could understand thus to repent, and dedicate themselves to the Lord! Oh, that Israel could reckon many such hearts as thine!"

### THE INTERDICT.

IN 1569, Don Joseph, who held a prominent employment at the court of Constantinople, denounced one of his co-religionists, who had robbed and betrayed him. The culprit fled, but the community outlawed him, and the synod of Rabbins placed him in interdiction.

Some years afterwards, the outcast, a prey to repentance, sought Don Joseph, who pardoned him; but the religious tribunal would not revoke the interdict, nor sanction his return to the synagogue. He then addressed himself to Rabbi Judah Algasy, whose talents and character commanded universal respect. This worthy Rabbi thus wrote to the Beth-Din (religious tribunal): "My dear brethren, a contrite and repentant sinner claims my support and influence with you; and I hasten to grant it to him, for it is painful to think that the condemned must remain all his life riveted to the chains of banishment. It is indeed too cruel to say to this man that

his plague is incurable, and that his sufferings can only cease with his life. Besides, this would be excluding from the repentant all hope of return, and constraining sinners to persevere in the path of evil. Ministers of a merciful God, weep for those who fall into the abyss of sin, and are there engulfed; and we should never refuse a hand to those who seek to escape. *Repentance is a second innocence, which is entitled to the acceptance of man, and meets the pardon of God."*

The members of the sacred synod understood the noble lesson embodied in these words, and annulled their decree.

### THE CRUTCH.

IN a little village, a poor old woman lived with a pretty grand-daughter.

One day the good old woman went out without her crutch; but her pretty grand-daughter was near her to serve as a support. It continued thus for a long time. To the promenade, to prayers, or to market, the good old grand-dame no longer used her crutch, but trotted about leaning on her grand-daughter. There was much prattling about this in the village, and various were the conjectures. At last they ascertained the cause, which is yet related to their children during their nightly gossipings.

The grand-daughter, in a fit of passion, threw her grandmother's crutch in the fire, and the old woman

was so poor that she had not the means of purchasing another. The hasty girl cried and repented, and the frail old woman pardoned her; but, to make reparation, her grandchild never quitted her for an instant, and served her as a faithful crutch, till she had saved up sufficient to purchase a substantial new crutch, on which were these words: *Repentance* and *Pardon*.

---

## SECTION XIX.

---

MODERATION.—The House of Abraham.—Passion Enslaves.—  
The Will.—A Sacrifice to Union.—Generous, though Frugal.—  
The Two Mendicants.

---

### MODERATION.

THE most cherished thought of man is liberty; the idea we foster the most readily is independence; but without *moderation* there can be neither independence nor liberty.

If we covet the wealth of others, *envy* governs us. If we are avaricious, *money* is our master; if *passionate*, the fury of the moment has dominion over us; if prodigal, *temptation* hurries us onward; if

*vain*, flatterers befool us. In short, whatever the ruling passion be to which we abandon ourselves, it enslaves us if we disregard moderation, reason, and wisdom, those noble qualities with which Divine goodness has endowed humanity. Moderation, therefore, is our safeguard against all excesses. It constitutes our happiness, when it renders us contented with our position.

Between avarice and prodigality, moderation places economy. If we value life, our moments must be husbanded: that is the economy of *time*. We have also to economise *health and strength*, for they are the essentials of *labour*. Moderation also teaches us to economise wealth, in order to lay by in good days what will meet the requirement of bad ones.

Between poverty and riches, obscurity and brilliancy, trouble and rest, moderation induces us to select the intermediate point, equally removed from the anxieties and dangers of the two extremes.

Between pride and mean humility, it teaches us to take the tone that leads to true dignity. Between the coldness which repels, and the familiarity which breeds contempt, it suggests a happy medium. Between passion which is irritated by every thing, and indifference which submits to all things, it introduces firmness and just indignation. Lastly, between fanaticism and scepticism it interposes true religion.

When the patriarch Jacob quitted his paternal abode, observe how in the moderation of his desires he addressed his prayers to heaven: "If God will

be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on.”\* Moderation leads to industry, economy, and ultimately to fortune. When Jacob returned to his native country, he thanked God, and said, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.”†

On the solemn day of Kippour (that is, the Day of Atonement), when the high-priest, after having made confession, entered into the Holy of Holies, to offer before Jehovah the animal sacrifice for the expiation of the sins of Israel, the senior priest thus addressed the sovereign pontiff: “Examine well thy soul, for there are weaknesses which counterbalance many commandments of God, and *impulses* of passion which are equivalent to *sins*. Remember that God, who holds the balance in his hands, reads the most secret recesses of thy heart.”‡

“A sound heart is the life of the flesh; but envy the rottenness of the bones.”§

“So teach us to number our days, that we may apply our hearts unto wisdom.”||

“Those who labour to increase their power and fortune, labour to increase their anxieties.”¶

“Better is an handful with quietness, than both the hands full with travail and vexation of spirit.”\*\*

\* Genesis xxviii. 20.

† Genesis xxxii. 10.

‡ Schevet Jehonda.

§ Proverbs xiv. 30.

|| Psalm xc. 12.

¶ Abboth ii.

\*\* Ecclesiastes iv. 6.

The truly pious and wise are moderate in their desires, manner of living, and mode of action. We should labour to acquire what is essential to us, without desiring more. We should be content with little, and avoid passion, anger, unnecessary expenses, vain words, useless luxury, and superfluous charity. In a word, we may recognise the wise by moderation of language, and the just by the moderation of their actions.\*

#### THE HOUSE OF ABRAHAM.

IN the village of Fimuorbo, in Corsica, a simple peasant, named Giuseppe Pieri, has one ruling passion, that of hospitality. Any traveller overtaken by night in the environs of Pieri's cottage is *obliged* to enter and sleep there.

The labourer who passes is invited to partake of refreshment, which is invariably offered with sincerity. The beggar there finds assistance and clothing, the fugitive a shelter, the sick assiduous attention; and in the canton, the cottage of Pieri has long been surnamed the *House of Abraham*.

This generous man is in humble circumstances, and lives by the work of his hands. Several years since he supported a poor *unknown*, who was overwhelmed with weariness, age, and sickness. He clothed, nourished, and protected him for twelve months; and when he was perfectly recovered,

\* Maimonides. "Hilchoth Deoth."

he permitted him to depart, and gave him wherewithal to assist himself on the road.

The municipal authority, when informed of the good actions of Pieri, was desirous of awarding him a public recompense for his meritorious conduct. When he was asked how, with his limited means, he had been enabled to exercise such hospitality, Giuseppe Pieri answered, "I have three treasures in my disposition—industry, and economy, with moderation in my desires."

In 1836 the Academy voted him a medal of honour.

#### PASSION ENSLAVES.

A rich Athenian, foaming with rage, savagely beat one of his slaves. A philosopher, wishing to rebuke him, cuttingly exclaimed, "There is one slave striking another!"

#### THE WILL.

THE three sons of a dying merchant opened his will, which was thus couched: "I will that my fortune be equally divided among you; but know, my children, what I thus leave is only the half of what I possess. The other half, secured in good investments, is in a small cash box, deposited with my notary, who has orders not to administer it until ten years after my death, and then to that one of



you who, without being avaricious, shall have exercised the wisest economy."

The wish of the father was respected, and from that period the three sons used every stratagem to display the greatest proof of economy—each contemplating that at the termination of the ten years he would thereby acquire an ample fortune.

When the period of probation expired, the three heirs resorted to the notary, who opened the box in their presence. It contained the following letter, written by the deceased:—"My children, I hope my will has *accustomed* you to *habits of economy*. If that has been effected, it is the most solid fortune I could have bequeathed you."

The three brothers admired the wise foresight of their father, and blessed his memory.

#### A SACRIFICE TO UNION.

RABBI MEIR, one Sabbath, having prolonged his sermon beyond the customary time, a female, on returning home, found her husband furious at the delay of his dinner. "From whence comest thou?" said he, his eyes glistening with rage. "From the sermon." "Ah! well, thou canst return thither, for I will not permit you to enter my house until you have offended the rabbin who has spoiled my repast."

The poor woman ran away in alarm, for her husband was passionate and brutal. She went and

recounted her troubles to her neighbours, saying she would die rather than insult a holy man like Rabbi Meir. The preacher, to whom this was soon reported, sent for her immediately, and told her he was blameable for the grief she suffered, and so ingeniously made it appear so, that the good woman abused him, not doubting his earnestness. This was told to the husband, whose weak resentment was satisfied, and he thereupon received his wife, and lived in peace with her.

The pupils of Rabbi Meir remarked to him, that in permitting himself to be insulted, he compromised the character with which he was invested. The worthy pastor observed, "We must answer passion by moderation, and insult by calmness. As for *me*, my children, I do not consider any sacrifice dishonourable when it tends to produce peace and union in our community. If I permitted myself to go into an inordinate passion, or to display an ill-advised excitability, *then only* should I *tarnish my character* as a doctor of our holy law.

#### GENEROUS, THOUGH FRUGAL.

SOME ladies, collecting for a charitable institution, waited on a rich financier to solicit a donation. Overhearing him finding fault with a clerk who had thrown away a pen, which might have been still serviceable, "Our visit is in vain," said one of the ladies in a low voice; "there is nothing to

be expected for the poor from a man who is so stingy about an old pen." They were, however, astonished when the financier most graciously gave them a large sum of money. They could not resist telling him what their apprehensions were in respect of the pen, when he answered them, "Ladies, it is by introducing the strictest economy in the arrangements of my house, that I amass that which enables me to contribute to the very charitable institutions for which you are collecting."

#### THE TWO MENDICANTS.

Two men, bent under the infirmity of age, returned to their native village, after an absence of forty years. Thin, wan, and scantily covered with rags, they had begged their way, and on the bounty of public charity they hoped to end their days in the place of their birth. They presented themselves to the authorities of the village, when a small sum of money was collected for them, and arrangements were made to secure to them bread and shelter for the remainder of their days.

When this first duty of humanity was accomplished, the elder of the authorities, in a stern voice, asked the two beggars, "How is it that after, as you say, you have been working all your life, you have not made provision for your old days?" "Alas! good sir, we never gained more than half-a-crown a day. We had each a family, and with

so small a pittance, it was impossible to save anything." "How!" replied the elder, "have you always worked every day of the week, without rest?" "Yes, sir, excepting on Mondays, I have worked without intermission." "Exactly! that was just what I wanted to know. So, like nearly all workmen in large towns, you have had the bad habit to *enjoy* Monday. Well now, I can show what this has cost you. Fifty-two Mondays in the year, at half-a-crown each, make six pounds ten shillings, which you have lost every year. And further, by not working on Mondays, and frequenting the beer-house and the tavern, it can be proved that you have spent at least four pounds a year; besides, for extra clothes on these occasions, not less than thirty to forty shillings! All that amounts to a sum of twelve pounds odd a year, which, for thirty years, would yield more than three hundred and sixty-seven pounds; and if you had placed that sum at compound interest, it would have yielded at this day an income that would have made you rich and happy. Behold what your *lost Mondays have cost you*; they have *left you in beggary*.

"As to me," said the other beggar, "your reproach cannot apply, for I have worked on Mondays the same as on other days, and I have never deviated from strict economy. A glass of ale in going to work, and a drop of spirits on quitting the workshop, with an ounce of tobacco a day, are the only additional expenses that I have ever permitted myself

during the thirty years I have been a workman.” “How!” replied the Justice, “you have expended, say, fourpence a day for wine, brandy, and tobacco. Do you know if you had, for thirty years, placed your fourpence daily in a savings’ bank, you would now have had a capital of nearly four hundred and twenty pounds? That would have given you a comfortable *life annuity*, with which you might have lived tranquilly, instead of being obliged to depend upon precarious alms.” Then, turning to the assistants, the magistrate added, “My friends, it is not only trifling savings, it is time and money squandered, which we regret when we become old; hence economy and saving are duties incumbent upon us all.”

## SECTION XX.

---

NATIVE COUNTRY.—All for our Country.—Fidelity to the King.—  
The National Loan.—Malhem Hahim.—The Famine.—The  
Young Martyr.

---

## NATIVE COUNTRY.

IF the house of our fathers is dear to us, it is not because we there happened to receive our existence; it is because we found succour and protection. The same applies to the *father-land* of our birth. It is the country where the laws patronise industry, and guarantee the security of our fortune, opinions, and person.

Love of country is an attachment to the institutions necessary to the common good. It is the love of those who live with us in the same society.

When love of country is mingled with love of one's native place, it assumes a new energy, and we identify ourselves with the soil and its institutions, and would sacrifice in its defence pleasures, repose, riches, and life itself.

Sacred history informs us how the Israelites understood love of country, how much they were devoted to its laws, and what they endured in the defence of the Hebrew territory. But the fatal

hour had struck! The kingdom of Judea was erased from the map of the world, and its people, banished and proscribed, lived the life of the refugee. Through the protracted period of their career as wanderers, they have known how to render themselves useful to the nations who gave them an asylum; and wherever a lengthened sojourn inspired the hope of having found a home, they have sought public duties with eagerness. Antiochus granted them the right of citizenship at Antioch. Rome admitted them among its citizens. For more than four centuries they were appointed to civil and military employment, and raised to public dignities. In China they occupied, long before the Christian æra, the most important offices of state. The East likewise selected them as its ambassadors to Europe. Charlemagne confided to them his diplomatic missions. The Italian republics placed them in positions of trust. The kings of Spain and Portugal, and the popes, made them ministers and superintendents of finance. In France, where they have watched in arms near the cradle of monarchy, a deplorable indifference on their part made them neglect to claim, from the first, participation of public rights; and when the religion of the state had sufficient power to become intolerant with impunity, they were denied (as unworthy!) the rights and privileges of French citizens. Nevertheless, at the middle ages, they were called to public functions, served in the army, were reckoned among influential

men, and as electors took rank in solemn ceremonies among recognised corporations; and in the twelfth century they were nominated mayors and bailiffs in several cities in the south.\* But when the feudal system destroyed all public liberty, and when the clergy usurped the sovereign power, they were excluded from the ranks of the sons of the land, and during long ages they were disdained and contemned, as gold hidden in the dust of the road and trampled on, because of its value being unprised and unknown.

Towards the close of the last century, when the titles of the French people were reformed by the National Assembly, the rights of Israelites were established and recognised. Raised since to the rank of citizens, they have seen expunged the last line of demarcation which separated them from their brethren of other faiths, and the most perfect equality now reigns in France among the members of the entire French family.

It is for the children of Israel to pay worthily their debt to the country that adopts them. Love of country is a general interest, which has become a particular interest, as in the gradation of an individual's devotion to his family, and finally from the family to the country.

The more we elevate ourselves, the more our horizon is enlarged. Already the French Israelites have distinguished themselves in various careers,

\* Jost. "History of the Jews."



and are advancing successfully in their respective paths. The past is a guarantee for their future. An illustrious writer\* has well defined the hesitation which marks the first steps of an emancipated people, by saying, that the slave is so accustomed to thralldom, that he becomes frightened at his first moments of liberty. Like the eagle, when he is nurtured in servitude, and we would restore him to freedom, he is disinclined to fly away, and does not know how to use his talons or his wings. But now our eyes are familiar with the lustre which encircles the title of "citizen." Our hearts understand the advantages of civic virtue. Our intelligence surveys the importance of our duties, and our efforts concur with those of all Frenchmen, to promote the prosperity and glory of a great country.

The Sanhedrin has commanded all French Israelites to live as brethren with their co-citizens, in conformity with the spirit and letter of our holy law. It decrees that every Israelite born and educated in France, and acknowledged by the laws of the state as a citizen, is religiously obliged to regard it as his country, to serve it, defend it, and obey its laws.†

"If your child asks why these laws of humanity were prescribed to us in so many instances, you will answer him, We were slaves in Egypt, and the Eternal by his Omnipotence released us from slavery."

\* Chateaubriand. "Etudes Historiques."

† Doctrinal Decisions of the Grand Sanhedrin, 1807.

“And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.”\*

“Promote also the wellbeing of the city you inhabit, for the public good contributes to your private happiness.”†

“My son, fear thou the Lord and the king; and meddle not with them that are given to change.”‡

“Pray to heaven for the happiness of your sovereign; for, in ceasing to obey him, we cause disorder and anarchy to reign.”§

“God does not require us to sacrifice our fortune or our affections; he desires that we should be just to our co-citizens, that we should not injure their interests, that we should not wound either by words or actions, and finally that we should do them all the good possible.”||

“Let those among you who are occupied with public functions, be just and disinterested; that will be honouring the memory of your ancestors, and perpetuating their true character. If, in public administration, you conscientiously labour for the general good, God will reward your good intentions, although you might not be enabled to accomplish the benefits you intended.”¶

### ALL FOR OUR COUNTRY.

THE tomb of King David enclosed rich treasures, owing to the ancient custom of burying with great kings a portion of their wealth.

During the long struggles which Israel had to sustain against internal dissension, the chiefs of

\* Jeremiah xxix. 7.

† Talmud. “Berachoth.”

‡ Proverbs xxiv. 21.

§ Abboth iii. 2.

|| Aben Ezra. “Commentary on Micah.”

¶ Abboth ii. 2.

either party never thought of laying sacrilegious hands on the tomb of the prophet king. But, in the year 3870,\* when the public treasury was exhausted by the war, and further impost rendered impossible, it was hesitatingly proposed to disinter this treasure, hidden for so long a period, to purchase peace from Antiochus, whose victorious army was daily becoming more menacing. The high-priest convoked the Sacred Synod, and submitted the project. It was unanimously decided that religious repugnance should yield to the salvation of the country; and they took from the tomb of David more than three thousand talents (nearly £700,000), which secured peace from Antiochus.†

#### FIDELITY TO THE KING.

IN 1369, Henry de Transtamare, supported by Bertrand, took Toledo, killed the king Don Pedro, and afterwards laid siege to Burgos, which surrendered at discretion. The Israelites, however, refused to capitulate. They fortified their quarters, and vigorously defended themselves. Summoned to surrender, they replied, "Don Pedro was our legitimate king; he has received our oaths, and we will die rather than recognise any other sovereign than the son of our king."

\* 110 of the Christian æra.

† Segur. "History of the Jews."

Henry de Transtamare applauded their fidelity, and the brave and loyal Duguesclin also interposed. The most honourable conditions were offered to these faithful subjects, who refused to surrender till reduced to the last extremity.\*

### THE NATIONAL LOAN.

WHEN William Prince of Orange was preparing his expedition against James the Second of England, he anxiously sought where he could procure necessary funds to equip his navy, and ensure success to his projected war against England. An Israelite, of Amsterdam, requested an audience. Admitted to the prince, he said, "My Lord, you are in want of money to accomplish your national project. I have brought you, from our people, two millions. If you succeed, refund them to me: if you fail, we are quits."

### MALHEM HAHIM.

IN 1820, Malhem Hahim filled the post of minister of finances to the governor of Damascus. His talents, united with high integrity, soon placed him in the entire confidence of the paçha. During

\* Basnage. "History of the Jews."

nearly twenty years he availed himself of his favour, and not only ameliorated the condition of Israelites who inhabited the paçhalics of Damascus and St. Jean d'Acree, but also supported the rights of the unfortunate, encouraged commerce, and indefatigably attended to the prosperity of the country. He introduced regularity and strict economy in the public expenditure. He alone, among all the functionaries, had the courage to tell the truth to the paçha, and opposed all unnecessary expenses and unjust imposts. In vain his friends counselled him to relax the rigidity of his principles to suit the caprices of the paçha. Malhem Hahim always replied, that, faithful to his duty, he ought to risk everything honestly to serve his country, and that to yield to fear would be cowardice unworthy of a public functionary.

His virtue proved fatal to him, for Abd-Allah Paçha, wearied with the prudent counsel and wise economy of his minister, and not daring to dismiss him, from apprehension of causing general discontent, caused him to be assassinated at night, and had his body secretly thrown in the sea.

The mysterious death of the upright Hebrew minister spread consternation throughout the country. The national funds were profligately squandered by the prodigality of the paçha's courtiers. Abd-Allah did not long survive his odious crime: Mehemet Ali took possession of his paçhalic, and made him atone, with the approval of all, for the

guilt of having sacrificed a faithful servant and a loyal minister.\*

### THE FAMINE.

IN the year 1559 a frightful dearth prevailed in the south of France, and the indigent population of Bordeaux were decimated by hunger. When it was ascertained that the Israelites of the city had imported a large supply of corn, sullen murmurs were heard among the people. "Do you see the *Jews?*" they said, with a sinister voice. "The public misery gives them little uneasiness, for they are rich, and while others are suffering the torments of hunger, they know well how to procure provisions." \* \* \* These murmurs, however, soon changed into benedictions; for, the same day, the municipality of Bordeaux received from the Hebrew community orders to distribute gratuitously to the poor, all the corn which had been imported and purchased expressly for this benevolent purpose.

In 1770 a similar plague was experienced in Alsace, and the despairing population received as a saviour M. Cerfberr, who, forgetting that as an Israelite *he had been prohibited from inhabiting Alsace*, provisioned the province, with a magnanimity which made him unanimously beloved. M.

\* Carmoly. "Oriental Review."

Cerfberr was awarded letters of naturalization, which the king granted not only to him but also to his descendants.

In 1816 a great scarcity of grain was felt in Berlin. M. L. Bidermann, a Hebrew merchant of that city, procured a quantity of farinaceous food, and caused it to be sold at the *usual* price under the inspection of the authorities, and ordered the proceeds to be appropriated to charitable purposes. By this happy combination, while the price of food was reduced, the poor were doubly assisted.

#### THE YOUNG MARTYR.

ALPHONSO PICARD was one of the best pupils of the Consistorial School of Paris. Entered as an apprentice by an enlightened committee, he became a good workman, and was well informed, industrious, regular in conduct, and exceedingly mild in his manners.

One day, (the 28th of July, 1830,) he heard the sound of firearms, and, on inquiring the cause, was told that the country was in danger, and the public liberties threatened. Picard quitted his workshop, which he never did before during hours of labour, embraced his parents, who could not comprehend the feelings with which their son was actuated, and went out, without saying whither he was going.

The following day, he was brought home wounded and dying, and previous to breathing his last, he

said to his disconsolate parents, "Pardon me the grief I have caused you; but I was taught in my infancy that my life belonged to my country, and I was desirous of showing that the French Israelite is the first on the breach, when it is necessary to fight for the maintenance of the laws and the rights of the public."

On the spot not long since occupied by the gloomy turrets of the Bastille, now stands a bronze column, surmounted by the Genius of Liberty, and which recalls the remembrance of the martyrs who died in the revolution of July, 1830. When a ray of the sun sparkles among the letters of gold which cover this column, the French Israelite will there see with pride the name of Alphonso Picard, who died in defence of law and liberty.



## SECTION XXI.

---

STUDY.—Hillel the Studious.—The Manuscript.—Aben Ezra.—  
The Grateful Pupil.—The Young Astronomer.

---

## STUDY.

FROM the moment the intelligence of the child develops itself, it is astonished at the world of wonders which encompass it. Its questions would penetrate the mysteries above and below; and then commences that period of study which, for rational beings, only terminates with life.

Study is universally indispensable. It is necessary to all ages, states, and fortunes. It has a place with the joys of the heart and enjoyment of reason. It consoles under all the deceptions of life. It blunts the dart of heart-rending afflictions, of anxiety which consumes, and of grief which kills.

What would avail the sacrifices which parents make for the education of their children, if the latter did not show themselves worthy of it by application? Of what utility are the lessons of the professor, if they are not engraven by study on the pupil's memory.

Chance, or extraordinary circumstances, often lead to extraordinary results; but genuine and permanent success is alone the fruit of devoted study. The sciences are said to be the locks, of which study is the key.

Knowledge cannot be acquired in a day; it is a treasure accumulated by the gleanings of an entire life. The ancients preferred children who gained knowledge by laborious application, to those who precociously seized the lessons placed before them. In study, as in all things, time does not respect what is done without it.

For many centuries, study was so much honoured among Israelites, that the same hall served alternately for school and temple.\* It is to be desired that such should prevail in our time. When the pupils are seated on the forms of the school, they might be impressed, by tranquillity, order, and fervour, that they are assembled for the exercise of religion, and study promotes religion. Influenced with this idea, they will respect their teachers, whom they will regard as invested with a holy priesthood. They will consider progress a duty, their friendship towards their comrades a sacred confraternity; be neat in their appearance, mild in manners, and clean in person. "Cleanliness," said Plato, "is a second virtue."

\* Schule, a German word signifying school, is still applied to synagogues following the German ritual.

“And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee.”\*

“Get wisdom, get understanding; forget it not; neither decline from the words of my mouth.”†

“For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.”‡

“Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

“And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

“Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.”§

“For man to attain perfection, he ought to unite science with good works; that is to say, to study truth and practise virtue. Every where our rabbins tell us, ‘Learn first, and practise afterwards.’”||

“He who instructs a child is as great a benefactor to it as its parent; honour then thy teacher equal to thy father.”¶

### HILLEL THE STUDIOUS.

ABOUT a century before the destruction of the first temple, a young man lived at Babylon, who, though

\* Deuteronomy xvii. 10.

+ Proverbs iv. 5.

† Proverbs vi. 23.

§ 2 Chronicles i. 10, 11, 12.

|| Maimonides. “Introduction to the Mishna.”

¶ Talmud. “Baba Metzish.”

maternally descended from the royal house of David, followed the humble occupation of a wood cutter. Poverty only caused him one regret; it was, that he could not gratify his strong desire for study. So insatiable was his thirst for knowledge, that he often split wood for poor learned men without remuneration, that he might listen to their instructions. At Jerusalem, celebrated schools flourished at this period; and thither Hillel proceeded, and, by persevering study and labour, felt himself capable of attending the courses of SCHAMMAI and ABTALION, who then directed the rabbinical studies of that college. The wood cutter laboured with renewed vigour to increase the product of his day's work, that he might save a small sum, which he gave to the porter of the college, to permit him to hear the lectures. On returning home, he deprived himself of many hours' sleep in reflecting on what he had heard.

Unfortunately, winter came; the days became shorter, and he had less time for work. His trifling earnings scarcely sufficed to support his family, and he was no longer able to bribe the college porter, who would not permit him to enter without a fee.

In this conjuncture, Hillel did not forego the pleasure of listening to his favourite professors. He waited till night, and crept like a criminal under the walls of the college, escalated them, at the risk of wounding himself, climbed on the roof, and laid his ear at the open skylight of the hall of study, and there, forgetting all dangers, lost not

a word of the lectures. But at last the cold benumbed him, and he was discovered stretched on the skylight, his limbs stiffened, and in a piteous state. He was removed and attended to; and when it was known that *love of study* had induced him to encounter so much suffering, they admitted him to the college gratuitously. Hillel was not slow in distinguishing himself. His progress was prodigious. From a pupil he became professor, then a member of the Sanhedrim, and ultimately was promoted to the dignity of *Nassi*. During the forty years he so honourably filled these elevated functions, he was equally eminent for wisdom, nobility of character, and benevolence towards those who attended his prelections.

#### THE MANUSCRIPT.

“You know Father Manasseh, the brave old man who first taught us to read?”

“He whom we vexed so much, thirty years since, when we went to his school?”

“The same. Well! this poor man is in the most distressing misery. He is old, infirm, and suffering, and a prey to every privation. Let us relieve him instantly.”

“That is what I desire; but the old man is proud, and will refuse our aid.”

“What is to be done?”

“Let us meet this evening, and arrange something.”

In the evening, at the Opera, a group of young fashionables retired to a corner, as if plotting a conspiracy. There were merchants, solicitors, members of the bar, exchange, and finance, all contemplating with delight the happy days passed on the hard benches of Father Manasseh's school. They remembered with gratitude the truly paternal and benevolent care of the schoolmaster. Instead of a conspiracy, a question of beneficence was being discussed, and all was soon decided.

The following day, Father Manasseh saw a librarian of reputation entering his miserable attic, who said to him, "Sir, I have heard a course of your lectures highly praised, and I have come to make an offer for the purchase of the manuscript. And lest my brethren should compete with me, I propose that our bargain be signed forthwith. I will only print it as it may suit my convenience; but I engage to pay you an annuity for life of fifty pounds for the copyright." The old schoolmaster fancied it a dream. The librarian, however, drew a sheet of stamped paper from his pocket, wrote out the agreement, and handed fifty pounds to the astonished author, who delivered his manuscript, rubbing his eyes, doubtful if he really was awake.

The lectures have not been printed *yet*, but Father Manasseh *regularly receives his annuity*; and whenever he meets one of his old pupils, he exclaims with delight, "Do you know I have sold my *manuscript!*" The pupil does not fail to con-

gratulate him, archly smiling, and shaking the old man's hand — “As it should be, Father Manasseh, for you richly *deserve to be happy!*”

#### EZRA.

EZRA of Toledo was born of a fortunate and illustrious family. He received a careful education, and from an early age displayed a decided taste for study. The seductions of the world, and the dissipations which present themselves in crowds to a rich young man, did not draw him from study, or from the society of scientific men, from whom he hoped to learn. Printing, which multiplies and disseminates works of science, was then unknown; and when young Ezra had no more new books to read, he decided on travelling to acquire fresh knowledge. This worthy student encountered fatigues, dangers, and privations, in going from synagogue to synagogue, and college to college, to consult the elders, to study their works, and to enlighten himself in theological discussions.

He traversed Spain, Italy, France, England, and the East, instructing himself, and publishing an approved commentary on the sacred writings, and everywhere left traces of his knowledge and love of study.

He died at Rhodes, at the age of seventy-five, greatly beloved, bequeathing for the advancement of science numerous manuscripts in Hebrew and

Arabic, comprising philosophical works, commentaries on the Bible and Talmud, treatises on physics, philology, and astronomy.

### THE GRATEFUL PUPIL.

IN the year 1300, during the reign of Albert, Emperor of Germany, the Jews of Lorraine and Alsace were subjected to extraordinary taxation. Drained by numerous vexatious imposts, which weighed heavily on them, they were unable to discharge some new tribute; whereupon the emperor seized their principal rabbins, and declared he would detain them as hostages until a spoliating ransom was paid.

Rabbi Jechiel, a learned Talmudist, hearing that his old teacher was one of the prisoners, sold what he possessed, and sent the proceeds to Germany, to procure the liberty of his teacher. But during the interval Rabbi Meir died in chains, and the insatiable emperor declared his prisoners should be deprived of Hebrew burial if their ransom was not paid to the uttermost farthing. Rabbi Asher, out of respect for the memory of his teacher, sacrificed a fortune to obtain his interment in a Jewish cemetery.

On the unpretending tombstone of Rabbi Meir, public admiration inscribed these words—“*Honour to the pupil who devoted himself for his master! Honour to the teacher who acquired the friendship of such a pupil!*”



## THE YOUNG ASTRONOMER.

TOWARDS the end of the last century, there lived in Lithuania an old rabbin, named Maimon, whose son, at a very early age, shewed extraordinary aptitude for learning.

At the age of seven, the lad was renowned in the village for the facility with which he learned the Bible, the Hebrew language, and the Talmud. A taste for study developed itself so forcibly in this youth, that such limited instruction did not long suffice him. He applied with ardour to the art of drawing, for which he exhibited great talents.

Discouraged by his father, who had destined him for a rabbin, young Maimon hoped otherwise to satisfy his desire for knowledge. In a shut cabinet there were some old books, which had been carefully kept from him. One day, in the absence of his father, he examined, and found them to be a set of worm-eaten Hebrew books, on history, philosophy, and astronomy; they opened to him a new world, which he explored with rapture. He removed them to his own chamber, and allowed himself no rest till he had mastered their contents. He was very desirous of understanding the mysteries of astronomy; and by nightly perseverance, passed in study and reflection, he noted the motion of the stars; and finding a plate representing a celestial globe, he set to work, and from twisted reeds made a regular sphere, on which he traced the imaginary

circles by means of which astronomical phenomena are explained. He was discovered by his father, who, despite his prejudices against "profane" studies, was compelled to acknowledge the success achieved by this seven-year old astronomer.

Solomon Maimon proceeded to Germany, further to gratify his love of science. There he became the distinguished disciple of the greatest men of that country. His philosophical, historical, and astronomical studies obtained great reputation. The different treatises which he published on these subjects were a source of happiness to his father, and of pride to his native village. A premature death removed him from the brilliant prospect presaged to a youth devoted to study, and who was consumed by his desire to *acquire knowledge*—that noble passion of great souls.

## SECTION XXII.

## SCIENCE.

To cultivate the mind, and develop the intellectual faculties, are irresistible desires with the majority of the human race. Nearly every one longs to study the *means*, to know the *end*.

Nations, like men, are subjected to that immutable law. Time has strewed with ruins the path of the past, and the results of science alone survive. Glory and riches, beauty and grace, vanish; but SCIENCE is eternal. The more its divine torch burns, the more brilliant become its rays, and the objects it illumines are more palpable to the eyes of the observer.

Though difficult, with courage and industry the path of science can be surmounted. The restless spirit of man investigates the cause of all things, and science resolves, or seeks to resolve, those enduring problems which perplex the mind—such as the omnipotence of the Creator, the secrets of nature, the mysteries of human organization, the recalling of the past, and the prescience of the future.

In the infancy of civilization, the Egyptian priests had a monopoly of knowledge; and the slavery of the Israelites under the Pharaohs enabled them, through the passage of the Red Sea, to carry the germs of the sciences then known. During their wandering across the desert, the Jews developed but little of this knowledge: war and conquest occupied their time. Still later, and separated by their legislation from neighbouring nations, they made little progress; and only since the reign of Solomon does the æra of their advance truly commence. After the destruction of the temple, the lessons learnt by intercourse with the Greeks and Romans began to produce effect. Philon and Josephus are witnesses to the historical and philosophical knowledge which then prevailed. The sacred sciences were especially studied with zeal, and there were rabbins in Mesopotamia who boasted of having twenty-four thousand disciples. The schools established in Asia, particularly in Persia, and afterwards in Egypt, obtained great celebrity, and led to a fusion of Greek ideas with Jewish instruction.

The successive migrations of the Israelites, and their commercial pursuits, rendered them familiar with all the languages then in use. Dwelling among tribes and nations without taking any active part in public duties, study became a necessity and a pleasure. In the darkness of the middle ages, the Israelites alone preserved the light of

the sciences. They followed the studies of the Arabs, and translated their books into Hebrew; and as there were Jews in France, and in all Christendom, they also Latinised the works which they translated from the Arabic.\*

At the commencement of the ninth century, the Caliph Mamoun caused all important Jewish books to be translated into Arabic, to inspire the Israelites with a taste for science. Before this period, the Jews produced works in Arabic on morals and philosophy; and hence the opinion that they were not only the secondary or intermediate cause of the regeneration of the sciences in Europe, but in fact the preservers and transmitters of existing knowledge, at the period when it was threatened with oblivion.†

The height of Hebrew scientific glory was in the tenth century, under the Moors in Spain. Twelve thousand pupils attended the Jewish schools in Toledo. No European academy could then compete with them, particularly in mathematics and astronomy; and they formulated the celebrated *Alphonsine Tables*, established by Alphonso the Tenth, king of Castile. By the works which they published, it appears that allusion is made to the system of Newton on the attraction of celestial bodies; and Aben Ezra is allowed to be the inventor of the method of dividing the celestial sphere *equatorially*.

\* Choice of Studies, by Abbé Fleury.

† Report presented to the Academy of Metz, 1840, by Gerson Leviz.

The glory of the Spanish schools redounded to the Israelites of Portugal and Italy. "To the Jews," says an historian,\* "we owe our first knowledge of philosophy, botany, medicine, astronomy, and cosmography; also the elements of sacred language."

Germany and France did not remain inactive in the promotion of science. In France especially, the Jewish schools of Beziers, Narbonne, Lunel, and Montpellier, acquired a high reputation. Paris gave its name to the rabbinical academy which revised that remarkable Talmudical commentary known as the "Tossephoth."† But it was not only to the study of the law, and the progress of literature, that they applied themselves; they also zealously cultivated a knowledge of medicine, and for several centuries they were the repositories of that science. Despite the opposition of the councils, they supplied physicians to nearly all the kings of Europe, and to several popes; and, amidst the most violent persecution directed against the Hebrew nation, the public physicians, paid by numerous cities, were of the Jewish faith.‡

At the revival of letters, the Israelites shewed that the ancestral fire yet existed among them. Their physicians, philosophers, and learned men

\* Ribiero de Santos, Member of the Lisbon Academy.

† "The Rabbins of the Paris Academy," observes Benjamin de Tudela, "were unequalled."

‡ See "Carmoly's History of Jewish Physicians."

held distinguished rank among the celebrated names of scientific Europe. Germany is noted for the number of literary men — poets, musicians, and physicians — who are Israelites by birth.

The efficiency of asses' milk in relieving consumption and diseases of the lungs, was discovered by a Jew. A Jew of Rotterdam introduced vaccination into Holland; and a Jew, named Pereire, originated, and proved to the Academy of Paris that there existed, means to make the dumb speak.\*

At the present day, when liberty reigns in the domain of science, and when the merit of almost every work is investigated, rather than from whom it emanates, the Israelites of all countries furnish their proportion to the scientific, artistic, and literary world.

Happy those who can contribute to the development of the sciences, and promote the amelioration of the public good! Honour to those who labour with zeal! for, like the shining star, their works some day will be immortalised in the heaven of intelligence.

“Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.”†

“Hear counsel, and receive instruction, that thou mayest be wise in the latter end.”‡

\* The name of Pereire is eminent in our days; for an Israelite of this name directed the construction of the first railway established in Paris.

† Leviticus xix. 32.

‡ Proverbs xix. 20.

“Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?”\*

“It is obligatory to give support to the aged, and without reference to religion: to respect the learned, without reference to age.”†

“It is good to connect the study of the law with the study of the profane sciences; for by this united knowledge we may avoid evil.”‡

“We ought to honour our teacher, the same as our parent: the one gives material life, the other spiritual life.”§

“The sage takes precedence of the king; for in the death of the learned man his wisdom cannot be replaced, whilst at the death of a king a successor can be found among all Israel.”||

\* 1 Kings iii. 9.

+ Talmud. “Kidouschin.”

† Abboth ii.

§ Maimonides. “On Study.”

|| Helachoth Gusdoloth.



## SECTION XXIII.

---

COMMERCE.—Jacobsohn.—Samuel Bernard.—The Gift of a Merchant.

---

## COMMERCE.

FROM the time native and domestic industry yielded an excess of produce beyond our habitual consumption, mankind continued to exchange the surplus, to satisfy other wants and new desires. Hence the origin of *commerce*, whose numerous complications have now united cities and nations. By it manners are softened, civilization spread, public wealth augmented, and the power of man increased a hundred-fold.

The history of commerce is closely connected with the history of the Israelites. Whilst they inhabited the Holy Land, they contented themselves with an agricultural life; and we find, when the king of Israel sent to Hiram of Tyre, to purchase sandal wood and sycamore for the construction of the temple, he offered in exchange corn and oil, and precious productions of the Holy Land. Under the reign of the Asmoneans, the territory of Judea included the maritime cities which border

the shores of Syria—Joppa, Ascalon, and Cesarea—whose ports were visited by vessels of all nations.

After the destruction of the temple of Jerusalem, the Jews established themselves at Rome, perceiving that commerce alone could give them the means of gaining importance. The Romans, occupying themselves with wars, elections, arts, and pleasures, disdained commercial pursuits. The Israelites began by undertaking the sale of slaves, and provisioning Rome; then they farmed the public tolls and fiscal duties, which proved very advantageous, and gave them an intermediate station between the patricians and freed men. When the invasion of the barbarians involved the ruin of the Roman empire, Europe remained for a long period so enfeebled, that commerce was suspended, and transactions were limited to the simple interchange of the productions of the soil. The Gauls had very little spirit of speculation, the Franks were only animated with ideas of war; and these nations, accustomed to live miserably, had neither the wish nor the energy to advance in civilization. The Jews, better instructed, more energetic and dexterous than those primitive people, rendered themselves masters of every branch of commerce, and gave new life to the country. When the feudal-system spread itself like a vast network, the career of arms was alone regarded as honourable, and the serfs were compelled by the lords of the soil to work their land. To render their vassalage supportable, the Jews zeal-

ously pursued commerce, which, as a means of great profit, placed them in a position to purchase kindness from their lords. Their progress was unlimited, for all united to facilitate their success. Bereft of their father-land, without a marked preference for any country, and compelled to change their habitation, they became acquainted with numerous localities and their peculiar productions. They assisted each other, having no strength but by union. They availed themselves of active and faithful correspondents in all countries, and imported direct from Asia the eagerly sought productions of Egypt and India. By this extensive commercial association, these comparatively feeble and obscure merchants, without vessels, or public reputation, succeeded in commercially uniting France and Italy, and Egypt and Germany. To promote public taste, to revive industry, and to furnish merchandise to that part of Europe, they supplied jewellery, perfumes, wearing apparel, manufactures of gold and silver, cloths, metals, oil, corn, horses, and, at a later period, cotton, ivory, sugar, and silk. The labour, courage, and genius necessary to organise and sustain commerce, are incalculable. Journeys then were effected with difficulty. The roads were infested with brigands. At each step they encountered a change of authority, hostile usages, and exacting customs, the duties and various imposts tripling the cost price of the merchandise. And yet the Jews travelled over all Europe, strug-

gling against every danger, and, braving fatigues, were never discouraged. Their aim was to conciliate the people, to make themselves indispensable to the great, useful to the state, and necessary by the productions which they alone could successfully import, and by the immense accession which they procured to the public revenues. They went still further, and did that which their ancestors did at Rome; they farmed the tolls, duties, market dues, and other imposts. This gave them a high political importance.

In the tenth and eleventh centuries, the Jews became absolute masters of the commerce of all France. Not a market, town, hamlet, or priory was without its accredited Israelite. Every seignior transacted his business through a privileged Jew. Not a king or pope was without a Jew in the administration of his finances. "Ultimately," says an historian of the twelfth century, "so much money was owing to them, that, by their properties and mortgages, they possessed the half of France!" So much wealth and influence set up wicked imputations among the envious, and especially by the priests of the dominant religion, who beheld in this growing prosperity a practical contradiction to their sermons against the sons of Israel, whom they represented as overwhelmed with the wrath of heaven. Councils were united at various periods, which used every effort to supplant and spoliage the wealth of the Jews. The most unprincipled means were

resorted to to diminish their influence, and to intercept their correspondence with Christians. Pretended "Christians" sanctioned bad faith in dealing with them. They dishonestly urged the great not to *pay them* for goods "had and delivered." They also instigated the people to pillage them; and as those who have nothing are easily roused against those who possess something, the Jews were soon oppressed with wrongs, humiliating distinctions, exiles, concerted pillages, and armed attacks, to which they fell victims under a denial of justice, and unshielded by the laws of the country. They then perceived that extensive commercial pursuits were insecure, and turned their knowledge and activity to monetary affairs. Accordingly, they relinquished merchandise, manufactories, and warehouses, and exclusively devoted themselves to banking, which provided them with the means of readily turning their wealth into capital, and to take it away with them on the slightest appearance of danger.

The Hebrew bankers soon acquired a new influence, obtained by their *loans of MONEY*. The art of public credit took birth in the efforts which they continually made to keep in use their accumulating capital; and when by turns banished and recalled, tolerated and driven away amid execrations, they were, through persecution and dishonesty, reduced to the expedient of depositing their wealth in the hands of responsible men, and of drawing it in instalments by means of letters couched in *vague*

*terms, which could not compromise any one.\** Hence the origin of "Bills of Exchange," which now are the pivot on which turns the whole of modern commerce, and which has borrowed from ancient Jewish customs "imprisonment for debt," "sale to release," &c., &c.; also the accommodation afforded by pawnbroking establishments.

Two essential qualifications assured success to the Jews in their banking career—prudence and economy. As their wants were limited, and policy induced them to avoid ostentatious luxury, which would raise the jealousy of their adversaries, they expended very little of their profits, which thus augmented their capital; and, knowing their debtors would treat them as enemies, certain that justice would not be impartially administered to them, they were compelled to be wary and suspicious, only doing business of a safe character, and taking the most shrewd precautions, to shun the appearance of the possession of wealth. Finally, as they were always active, industrious, insinuating, and cautious in financial transactions, they attained a degree of prosperity unexampled in the annals of commerce.

The importance of the Jews increased with their wealth, and their influence became stronger in proportion as their capital was diffused among all classes of the state. In 674, Egica, king of the Goths, pardoned the Jews of Septimanie, who had

\* Montesquieu. "Esprit de Lois."

mingled in a plot, "in order," he said, "that by their tributes, diligence, and industry, they might relieve the province from the evils it had suffered." At Lyons, under Louis le Débonaire, the market day, which had previously been held on Saturday, was changed to Sunday, that the Jews might attend. Cities desirous of reviving commerce invited them. The priests deposited with them the sacred vessels of the churches. Noblemen used every means to obtain their friendship; and more than one king of France shielded them with his royal protection, in their struggles against the bishops. In 1434, the inhabitants of Verdun solicited the council of Basle to admit Jews into their city, who alone, they said, "could establish financial prosperity." In 1441, when the city of Ravenna united itself to the Venetian government, one of the conditions of the treaty was, that Venice should send Jews to Ravenna, who, by their loans, could relieve public misery. In the preamble of the decree by which Louis le Hutin recalled them to France, it is recited, "that the popular voice required them." Philip le Bel declared, in his royal decree of recall, "that, in terminating the exile of the Jews, he acceded to the prayer of their debtors!" Finally, when Pius the Fifth banished them from Rome, all intercourse between the pontifical states and the East was interrupted, to the great injury of the Roman finances. Also, from the time of his accession to the papacy, Sextus

the Fifth, conscious of the blunder of his predecessor, hastened to recall the Jews, under promised freedom and privileges.

The cause of all this is easily explained. Public administration was then in its infancy. The nature and operations of public credit were not understood. Few knew how to secure regular supplies ; and the art of equalising the income and expenditure of the state was totally misconceived. Incapable men, thrust into office, were consequently compelled to have recourse to the management and treasury of the Jews to ensure public services, or to provide for unforeseen wants. Periodical famines occasionally desolated Europe, then so badly governed. In France alone, there were three horrible famines between the years 1000 and 1033, and in these *crises* the government had no other resource than the purse of the Jews ; and as public safety depended on them, the very means of subsistence were demanded from them in exchange for shelter, protection, and privileges. But no sooner was the danger over, and the want of money no longer so forcibly felt, than the zeal to oppress them revived. It was then that the nobles eclipsed the priesthood in their encroachments and tyranny, and crushed the people by imposts of which they were the collectors. At first the Jews submitted to their share of evil with patience ; but ultimately their moderation was taxed to the extreme ; and as they saw the impossibility of open resistance, they called to their aid



stratagem and craft. In this deteriorating struggle their spirit gradually lost all dignified sentiment. A frank and faithful intercourse had delivered them up defenceless to the *unscrupulousness* of their debtors. They were then compelled to avail themselves of means of secretly withdrawing from the vexations they were subject to from the authorities. Their business was exclusively commercial and financial, and in self-protection they had to exact large interest and good security upon what they lent.\* No wonder they obtained the character for "usury" which attached, and is perpetuated, to the commercial transactions of Jews. Even at the present day these ancient prejudices influence ignorant and weak persons, who imagine all Jews to be deceivers and usurers.† The services rendered by the Jews to commerce and industry are conveniently forgotten; and the incessant persecutions of which they were for a long period the victims, amply justified them in retaliating. Such reflections gave rise to the following remark from a wise and virtuous prelate:—"O nations! if you revive the past faults of the Jews, and their corruption, let it be to deplore your own work. As

\* "We were compelled to exact high rates of interest," said Manasseh-Ben-Israel to Cromwell, "our persecutors having raised so many imposts on us, that we could with difficulty reimburse ourselves."

† The Jews only became usurers and deceivers when the people among whom they dwelt exercised intolerance towards them.—*A. Bugnot. "Jews of the West."*

authors of their vices, be ye also authors of their virtues, and honestly discharge your own debt and that of your forefathers."\*

Whether it be the persecutions which the Jews have suffered, their expulsion from Spain, the rivalry of the Italian financiers, the discovery of America, the reaction operating in favour of citizens, and the progress made in nautical science—all these circumstances combined, have deprived the Israelites of commercial monopoly. Nevertheless, they have maintained their mercantile superiority for a long period; and in the sixteenth, seventeenth, and eighteenth centuries, Holland, England, Germany, Italy, and France have frequently had to apply to them for public loans. At present, the most distinguished financiers of the day are Israelites, and founders of banking establishments of European celebrity. In Asia and Africa, commerce is still in their hands; and at the exchanges of London, Amsterdam, Hamburgh, Leghorn, and Frankfort, business is almost suspended on the days of Hebrew festivals, when Israelites do not attend. In France they successfully follow every description of commerce, without aiming at any unjust monopoly or vain superiority. They exercise integrity in their transactions; and the Con-

\* Memoir in favour of the Israelites, by Gregory, Bishop of Blois.

If we prohibit the Jews from following trades, and other civil occupations, we compel them to become usurers.—*Martin Luther; Pamphlet, 1523.*

sistories, in conjunction with the administration and enlightened Jews, use due effort to destroy every trace of usury and bartering, as parasite branches of the commercial tree, and try to remove that odious prejudice which for too long a period has made "Jew" and "deceiver" to be considered as synonymous terms.

"And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another."\*

"It is not permitted to deceive, either by words or actions. It is prohibited by the Jewish law to abuse in commercial intercourse the confidence of your neighbour, whether he be an Israelite or not. Lying is a sin. To sell as perfect a defective article, is a robbery; and he who would defraud either an Israelite or non-Israelite of even the smallest coin, renders himself equally guilty towards God. In thy transactions with a non-Israelite, thou dardest not benefit thyself of the smallest error in calculation, weight, or measure, without committing an abomination before God."†

"An Israelite is prohibited from even deceiving an idolater. Those who monopolise food to increase its price, those who lend money usuriously, who employ false weights or measures, wound the honour of Jacob, and God will never forget these bad actions."‡

"Lying lips are abomination to the Lord: but they that deal truly are his delight."§

"Say not, in deceiving thy neighbour, Who will know it? but fear God, who knows thy most secret thoughts."||

\* Leviticus xxv. 14.

+ Maimonides. "On Commerce."

† Talmud. "Choulin and Baba Bathra."

§ Proverbs xii. 22.

|| Jarchi. "Commentary."

“There are three crowns, the magisterial, pontifical, and royal; but the crown of good reputation shines more brilliantly than all the others.”\*

“The truly wise and religious Israelite merchant will only transact his business with wisdom, integrity, and a scrupulous exactitude. His accounts will always be adjusted; he will not seek to obtain too large profits; he will not accept a contract without a certainty of being enabled to fulfil it; always obliging and watchful of the interests of his constituents, he will not be harsh towards his debtors, and never violate his word.”†

#### JACOB SOHN.

ISRAEL JACOB SOHN, a merchant, whose memory is honoured by Germany, was born at Haberstadt, in 1768, and descended from an honourable family. Destined for commerce, he received a good and solid education, suitable to his intended career. Active, wise, prudent, and faithful, his affairs prospered. He neither aimed at exorbitant gains, nor disdained small profits. When he was possessed of a large fortune, he considered the time had come for his enjoying it, and he applied it to the amelioration of his co-religionists. After making numerous voyages, to enlighten himself on this the most anxious question of his life, he returned to his country, where, by the foundation of temples, schools, establishments for learning, and houses of industry, he showed how the Israelites of Ger-

\* Mishna. “Abboth xiii.” † Maimonides. “Hilchoth Deoth.”

many could be regenerated. At the same time, he incessantly occupied himself in promoting their physical and moral welfare.

The king of Westphalia recompensed these noble labours, by naming Jacobsohn president of the Israelite consistory, chevalier of the royal orders, and state councillor. The Westphalian nobles honoured this banker with a brilliant fête in 1806, proving to him the interest they took in his efforts, and their high estimation of his character.

Jacobsohn died at Berlin in 1808, mourned and regretted by all good men. A civic crown with oak foliage, made by the hands of the Princess of Brunswick, was placed on his tomb.

#### SAMUEL BERNARD.

THE son of a poor painter hawked through the streets of Paris, zealously following a modest traffic which gave him small profits. Observing the wants of the period, he embarked more extensively in business, and finding his capital increase, he speculated in financial affairs. Ultimately he ventured on more important enterprises, and always saving, regular, and upright, his fortune rapidly accumulated, so that he was reputed the most wealthy financier of his time.

The nobility, who always spoke of commerce with disdain, to satisfy their luxurious habits were nevertheless happy to seek the chests of the very bankers whom they treated with contempt. The financiers on their part made them pay dearly for this pride when in need of money. Samuel Bernard always maintained his manly dignity. Having neither rancour to indulge, nor covetousness to satisfy, he lent enormous sums without interest, or at a very moderate rate, which obtained him a high reputation, and procured him numerous aristocratic friends.

Louis the Fourteenth, when his treasury was exhausted, had recourse to Samuel Bernard for a loan of several millions. The great king humiliated his self-love, and preferred making a personal application to the plebeian banker, whom he met at Marly, and to whom he dispensed the honours of the royal table. From that day Samuel Bernard became the king's banker; and although he did not profess the religion of the state, he was not the less beloved and respected by a monarch otherwise intolerant in religious matters.

The regent having instituted a commission of investigation, to whom the state contractors were compelled to submit their accounts of the preceding reign, several of the faithless contractors were forced to disgorge, and restore to the public treasure 150 millions. Bernard alone, by his regular accounts, and the receipts of the deceased king, proved to have

served the state with exactitude and disinterestedness; and when Louis the Fifteenth obtained his majority, he attached him to his government, and availed himself of his services. By his probity in business, and urbanity, he rose to the height of fortune, without forgetting his humble origin.

Though ennobled, praised, and courted, he continued modest and benevolent. He gave his daughter in marriage to President Molé, and saw his son provost of Paris without producing any change in the simplicity of his habits.

He died in 1739, aged eighty-eight years, generally esteemed, and left a fortune of 33 millions.

Among his papers were found claims amounting to millions, which, through generosity, he never sought to recover.

#### THE GIFT OF A MERCHANT.

A Jew of Antwerp one day entertained the Emperor Charles the Fifth. A dessert of baked pastry was served on a "bond" for two millions, which the emperor had given him for an amount which he owed him. The guests were in ecstasy at such a rich display of hospitality. Daniels said he was not paying too dear for the honour which the emperor had done him, a mere merchant, by dining at his table. "You undervalue yourself," interrupted Charles: "whilst the nobility ruin me, I am instructed by the wise, and enriched by *merchants*."

## SECTION XXIV.

---

LABOUR.—The Two Books.

---

## LABOUR.

PROVIDENCE has ordained our wants to be of incessant *recurrence* which compels us to have recourse to labour in order to gratify them. A law, common to humanity, ordains that we should be useful to each other.

None of us can dispense with *labour*. It is the first necessity of life; and one of the wisest dispositions of nature is, that great results can only be accomplished by the combined efforts of many, thus imposing on us all a common brotherhood of labour.

Life is not to be considered by space of time, but by the *way* we employ it; and labour is the wisest and most useful employment of life. Without it, the world would only be trouble and chaos; without it, want would continually exhaust us; without it, nearly all our enjoyments would be unknown; without it, passion would be uncurbed, for labour is the pioneer of virtue and civilization, and is the safeguard of society.



In youth, labour is the means of developing strength and intelligence. In riper years, it sustains fortune and health. In old age, it reanimates.

Activity keeps us in good humour, and disposes us to all undertakings; but idleness is a rust which eats away the human faculties, and benumbs Mind, Heart, and vital Strength. The industrious man is only content when his work is completed. The idler is always on the point of doing something, but has not energy to proceed. Others dread labour, through a species of cowardice.

In our youth it is especially necessary to work, for laziness develops passions which lead to vice. Whilst the arm is occupied, the head thinks not of evil doings. And when should we labour if not when we are young, and in the full enjoyment of strength? Misery is the lot of those who pass their best years in inactivity. They must work "some day;" but then age will have enfeebled, idleness will have enervated, and labour will become a *punishment*.

Mental labour occupies a just claim to an elevated rank in social life; but manual labour is neither less important nor laudable; for to the laborious hands of the mechanic we are indebted for the bread which nourishes, for the drink which quenches thirst, the house which shelters us, the garments which cover us, and for the means of satisfying the numerous wants which we experience under a thousand different forms. Those then who

regard the mechanic with disdain are vain and weak minded.

Our laws guard the interests of the artizan as in reason and justice; society protects his industry, assists him when out of work, and admits his children to its noble public schools; and private clubs support him in sickness, and secure to his old age befitting comforts. If, then, the mechanic does not work through idleness, he is a criminal and a coward. If he "combines" to obtain unjust wages, he places himself in rebellion against the laws of trade, and in injuring society, destroys his own interests.

The lot of the mechanic depends in a great measure on himself. In becoming industrious, laborious, economical, and sober, he has attained the path which leads to fortune. An intelligent and persevering labour is an investment of property, to succeed to which is often more valuable than to a capital. The great names which honour European industry have taken birth in obscure workshops.

If all mechanics are not destined to become manufacturers, all at least may acquire by labour a share of prosperity, with means to bring up their family, and to save some resources for old age. "Poverty occasionally will appear at the door of the industrious man, but seldom enters it to retain possession."

In all time, *industry* has been held in honour among Israelites. The Bible tells us that the Deity

laboured six days in the creation of the world ; not that fatigue or repose can be attributed to the Omnipotent, but because the book of Genesis teaches us a sublime lesson, and ennobles labour in thus displaying the work of the great Architect of the Universe.

Our patriarchal saints led an active life. They tilled the ground, they raised their flocks, and occupied themselves with agricultural and domestic duties. In Egypt, under the Pharaohs, the sons of Jacob were oppressed with the task of day labourers. In the desert, in the construction of the sacred tabernacle and the ark, they displayed a combination of skill and industry—of the dyer, caster, goldsmith, and embroiderer. In the Holy Land, the Israelites pursued agriculture with such zeal, that “the fertility of the plains of Judea was proverbial; and they prepared and wove the wool of their flocks superior to the Hindoos of Cashmere.”\*

Labour was so general in Palestine, that Saul, though proclaimed king, returned again to the plough; and David, when he was elevated to the throne, was shepherd to the flocks of his father.† Nearly every description of *industry* flourished at Jerusalem; and during the rabbinical æra, manual labour was held in such honour, that the compilers of the Talmud were distinguished by their occupa-

\* Ernest Alby. “Persecutions against the Jews.”

† Salvador. “Mosaic Institutions.”

tion. Thus we find Rabbi Joehanan, the "shoemaker;" R. Joseph, the "carpenter;" R. Isaac, the "smith," and R. Simeon, the "weaver." At Babylon, Lydia, and Phrygia, they were renowned under Antiochus for their skill in agriculture. At Rome, they built the theatre of Vespasian. During the dominance of the Gauls, they alone preserved the germ of industry among the barbarians by whom they were surrounded. Under the Visigoths, the wines of Jewish growth were celebrated; and under the Saracen Moors, they established in Spain numerous manufactories of leather and paper. In France, from their first establishment in that country, they were noted dyers and goldsmiths, and obtained reputation for the art of finishing guns and embroidering in gold and silver. They introduced and matured, at Trevoux, the best mode of refining and drawing gold; and in the eleventh, twelfth, and thirteenth centuries, they successfully followed various trades and mechanical arts.\*

In the reign of Philip Augustus, they had established in Paris forty-two cloth manufactories. In the sixteenth century, they offered to free the lands of Gascony, if permitted to re-enter France! In 1550, Henry the Second, in the letters patent by which he permitted them to establish themselves at Bordeaux and Bayonne, admitted it was "in consideration" of the wealth they produced to the

\* See "Ordinances of King John."

country by their "manufactures and industry." They introduced into Sicily the culture of indigo; into the Brazils that of the sugar cane; and by their emigrations to the confines of Africa, and to the colonies of America, Jews have been instrumental in disseminating the arts of civilization. In Italy they very early established important manufactories. Pope Sextus the Fifth granted to a rabbi named *Meir* the first patent for manufacturing silk. Portugal is indebted to them for the introduction of printing;\* and Holland owed to Hebrew artizans its superiority in the working of gems.

Poland reckoned within its limits, in 1538, ten thousand Jewish artizans. Nearly all its roads have been made by Hebrew labourers. The official return to the Diet, in 1830, reported 113,593 as the number of Israelite artists and workmen distributed in Poland.†

Since 1573, the Jews of Morocco have followed the trades of saddlers, shoemakers, and dyers; and at the present day they are considered the best goldsmiths in the country. At Fez, Tunis, and in the states of Barbary, they abound as agriculturists.

In Palestine, Ethiopia, Egypt, and Greece, in a considerable part of Russia, the Ukraine, and the Indies, the Jews obtain their principal means of subsistence by agriculture and manual labour. In Abyssinia, the *Falasjas*, or "Black Jews," furnish

\* Ribeiro de Santo. "History of Portugal."

† "Jews of Poland," by L. Lubliner. Brussels, 1838.

the country with masons and smiths; and their superiority in mechanical skill is there so superior, as to be attributed to a supernatural power.\*

In the principal countries of Europe, the Israelites are not strangers to any of the arts; and in France, the products of their manufactures have obtained numerous distinctions at the exhibitions of national industry.

It has been observed by a celebrated writer,† and is now admitted, that the Israelites only ceased exercising “arts and trades” when these rewarding avocations were *prohibited them*; and they were so compelled to resort to commerce. Thus there is every reason to hope that the efforts of liberal minds to cause the Israelites to advance in the path of honourable industry will be crowned with complete success, and that their progress will triumphantly refute the calumnies of the past. It will be difficult to restore agriculture to the rank it once occupied amongst Israelites. In calamitous times, the Jews sowed without knowing if they would be permitted to reap. No wonder agricultural pursuits became repugnant to them, as they were robbed of their produce whenever it suited the spoliating caprice of their “lords” to pounce upon them. Sheltered by protecting laws, and in the midst of all the encouragements which are extended to agriculturists, many nowadays with difficulty can understand why the

\* “Travels in Abyssinia,” by Combes and Tamisier.

† Gregory, Bishop of Blois. “Memoir in favour of Jews.”

Israelites retrograde amidst the general movement; and that notwithstanding their ideas of order, economy, independence, and domestic happiness, which are so intimately connected with agricultural pursuits, they avoid the life of the farmer, the success of whose crops depends on prudence, industry, and the blessings of Providence, not on the caprice of landlords. We should honour the agriculturist. It is he who contributes to our nourishment, who excavates canals, forms roads, and prepares the soil for the seed. Let us encourage our children to imitate him, and let us respect him as a soldier of the great army of civilization, commissioned by the Eternal to mature the most essential productions of nature.

“In the sweat of thy face shalt thou eat bread.”\*

“For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.”†

“He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.”

“The hand of the diligent shall bear rule; but the slothful shall be under tribute.”‡

“He who passes his life in idleness is the instrument of his own ruin.”§

“Honour to the trade which supports those who exercise it! Whoever brings up his child without giving him means of obtaining a livelihood, throws him defenceless in the career of evil. Never hesitate to humiliate a false pride in undertaking the hardest and most abject labour, rather than *solicit* alms, which dishonours, and deprives us of our independence.”||

\* Genesis iii. 19.

† Psalm cxxviii. 2.

‡ Proverbs xii. 11. 24.

§ Mishna. “Abboth.”

|| Talmud. Treatise, “Kidouschin and Pesachim.”

## THE TWO BOOKS.

IN one of the most miserable districts of London dwelt an old Jewish woman. She lived alone, with the greatest economy, on a small annuity. Her occupation was to pray and read the Bible; and her chief pleasure was in being visited by her nephews, who had finished their apprenticeship and were much attached to their trades. Her only care was to watch her Bible and prayer-book, two old and worn-out volumes, worm-eaten, and covered with tattered black leather.

One night the good creature was suddenly seized with illness. Fever distracted her mind, and her limbs were paralysed. Her eyes were anxiously turned on her cherished books, and then on her two beloved nephews, and in a few moments she heaved her last sigh.

The furniture and effects of the deceased just sufficed to pay her small debts and the rent of the apartment. Her nephews preserved the two books on which she had lavished so much affection, and which had been her inseparable companions for the last fifty years of her life. The elder of the two, whose name was Daniel, took the Bible with mournful contemplation. Samuel, his younger brother, carelessly carried away the prayer-book.

There was a great contrast in the character of the two brothers. Daniel was active and industrious; Samuel abandoned himself to idleness. Daniel



was strong and robust, for labour strengthens ; Samuel was sluggish and enervated, for laziness leads to effeminacy. Daniel was all freedom and gaiety, for the artizan whose day has been well occupied is always content ; Samuel was capricious and dissembling, because he was dissatisfied with himself, and conscious of the necessity of seeking employment, but destitute of the courage to grapple with it.

On the evening of his aunt's burial, Daniel, with moistened eyes, was reading the Bible which had become his inheritance, when he found on the inner leaf the following words, written by his aunt : " My nephews, preserve this Bible as a memorial of my friendship. Consult it in all circumstances of life ; and, as I have done, you will there find counsel to guide you in difficulties, and consolation for days of grief." Daniel kissed the inscription, and determined religiously to follow the injunction of the deceased. He resolved always to search his Bible for his rules of conduct. He opened it at this passage of Genesis : " In the sweat of thy face shalt thou eat bread, till thou return unto the ground." He observed in this instruction a serious lesson, which commanded him to be industrious and assiduous, and from that day he became a pattern among workmen.

The same evening, Samuel carelessly extended himself on his bed, turning over with indifference the leaves of the prayer-book. He amused himself

by making the leaves fly open, by passing the cover turned back between his fingers, when suddenly the leaves became detached from the binding, and were scattered up and down the chamber. In gathering them up, he remained stupified with astonishment on finding two bank notes for one hundred pounds each. Great was his joy at the sight of this sum of money, the produce of the severest saving of his aunt. He determined to conceal from his brother this rich prize, to frustrate his claiming one half, which was his due. This theft, however, was of little service to him, for he abandoned himself to complete idleness, and became a gambler and a drunkard, the usual companions of laziness. His manners became deteriorated, his health gave way, and intemperance and debauchery dried up the stream of his life.

Daniel had in vain given him advice and warning. Samuel disdained both, and, conscious of being guilty towards his elder brother, he avoided seeing him. It was only when misery had humbled him, and pain had crippled him to the bed of a hospital, and he felt himself dying, that he requested his brother might be sent for. He asked pardon of Daniel for the theft he had committed, and acknowledged that he was happy to quit a life which had only been dedicated to abuse. His brother's death greatly affected Daniel; but he gleaned from his fate a strengthened conviction of the advantages attending the life of an industrious man. Calm

and regular, his existence passed in peace with his comrades, who esteemed him, and with his superiors, who admired him. As he became more skilful, his salary was augmented, and his savings increased. He became foreman of the workshop, next his master's confidant, and ultimately his employer, observing his zeal and meritorious conduct, gave him an interest in the business and his daughter in marriage, and on finally retiring assigned him his manufactory. Daniel continued to lead the laborious life of a mechanic, and never ceased to seek in his Bible for counsel, encouragement, and consolation. His business prospered, and he is now the glory of his family, a father to his workmen, the adviser of his brethren in trade, and the most important man of his district. In the most conspicuous part of his richly furnished drawing-room is an elegantly carved cabinet, the doors of plate glass, through which is seen a tablet of red velvet fringed with gold. On this Daniel has placed the old Bible of his aunt—a *talisman* to which he attributed the happiness of his life.

The holy volume is opened at that page of Genesis in which is the verse, "*In the sweat of thy face shalt thou eat bread, till thou return unto the ground.*"

## SECTION XXV.

## THE PRISONER OF THE INQUISITION.

“THEY thought to have augmented the number of the faithful, but only diminished mankind.”—*Montesquieu*.

“Then Matthias answered and spake with a loud voice, Though all the nations that are under the king’s dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers.

“God forbid that we should forsake the law and the ordinances.

“And Matthias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

“And when the officers of the king said to them, Obey the edict of Antiochus, in order that you may live, they replied, Let us all die in our innocency; heaven and earth shall testify for us that you put us to death wrongfully.”—*Maccabees*.

ON a cold night in December, 1660, the wind blowing fiercely, in the intervals of its gusts a hail storm pierced the thick mist which covered the city of Amsterdam. This rich capital of Holland, so proud of its bold sluices, of its edifices built on the water, and of its innumerable vessels which approach the very doors of the warehouses with the wealth of the world, presents nevertheless a dull and swampy spectacle.

Nine o'clock had struck. The city appeared deserted, the tempestuous weather compelling the citizens to remain at home, when two men approached a small public-house, having for its "sign" *Absalom hung from a tree by his hair*. Enveloped in large cloaks, they advanced with caution, and after repeated efforts to brave the fury of the storm, and to avoid falling into the canal, they entered the tavern.

A smell of rancid oil, spirits, and burnt wine assailed them on their entrance. They threw off their drenched cloaks, and approached the warm stove, when several men who were carousing rose on recognising in one of them Van Klief, proprietor of the Absalom.

Van Klief had been in search of a physician for his wife Boby, who had been suddenly seized with a violent nervous attack. Failing to find his usual medical attendant, the honest publican decided on obtaining the aid of a Spanish physician who had recently arrived in Holland. When the host and the doctor proceeded to the sick chamber, the toppers resumed their jest, and refilled their pipes and glasses.

Holland has always been distinguished by the liberty of conscience accorded to the followers of the law of Moses, and at this period it comprised several Israelite communities, which were distinguished for their prosperity and loyalty. The Israelite community of Amsterdam, especially,

flourished for several centuries, and to rebut the unjust reproach of idleness the poorer classes were employed as labourers in toilsome trades, and in retailing street wares, which they offered for sale in wheelbarrows.

To the latter class of society belonged many of the customers assembled on this occasion at the Absalom. The subject under discussion was the sacrifices they had to make for religion.

"I," exclaimed a fat fruit merchant, with an enormous paunch, a triple chin, red face, and a large bald head, "I remember one Friday having in my barrow some fruit, which began to spoil. I was trying to sell it, when I heard the bell of the *Shamas* giving notice of its being time for Sabbath prayers. I quickly brought home my merchandise, which, by Sunday morning, was quite unsaleable."

"I," replied another, "was employed in a brewery, and would not continue to work during the Passover where leaven was used: I preferred to leave my place."

"I," said a third, "was on a journey, and could not obtain food prepared according to our religious rites. I was obliged to live on bread, water, and eggs for fifteen days;" and he added with a deep sigh, "I could not even enjoy a little cheese."

"What is all that?" replied a meagre fellow, with a sallow complexion, long bony arms, with hair like a negro. "Listen to what I have done. One Kippour evening I was returning from the synagogue, when I heard a burgomaster, on getting into

his sedan-chair, say to his porters, 'Don't go through the Jews' Street; these dogs have a holiday, and I do not want to meet any of them this evening.' I said, 'Hark ye, old carcass of a herring, listen, I will repay thy insult;' whereupon I glided gently on his path, and, on the border of a muddy stream, I seized the chair and hurled it into the mud, with the burgomaster and his two porters."

A shout of laughter followed the recital of this feat; and the hero proudly brandished his strong arm, while pacing the room and puffing off his smoke with a triumphant air. To the astonishment of all, a man with a clear and firm voice loudly exclaimed, "You did very wrong." At these words a sensation was produced in the assembly. "Who said that?" was the shout from all parts of the room. "I," tranquilly replied a man who had not been noticed by the company: as he stepped forward and repeated his reproof, they recognised him to be Don Balthazar Orobio, the Spanish physician whom Van Klief had introduced. He was a man of high stature, of noble carriage, and a distinguished air. His hair was jet black, his slender moustaches pointed, his features boldly marked, and his complexion, and especially his accent, were strongly Spanish. When he saw they listened to him, and that astonishment prevented his auditory giving other proofs of their discontent, he added with energy, "Violence against a man,

not of our faith, ought not to be tolerated by those who are truly religious. The contrary would establish the power of the strong against the weak, and set up the omnipotent will of the majority against the just right of the minority, and force them to seek solitude, as if judicially assassinated." Don Balthazar, perceiving his auditory to be moved by the force of his words, seated himself near the fire. Further explanation was about being required of him, when Van Klief entered, bearing a large goblet of smoking hot wine, a slice of lemon swimming on the surface, and strongly perfumed with cinnamon. "Drink that," said he to the doctor; "*there* is something that will warm you; and as you will wait till my poor wife awakes, relate to us some of your travels, which will help to beguile the time." "I agree," replied the physician. "What I am about to relate will serve as an explanation to what I have said to these gentlemen, and will perhaps prove to them that the sacrifices I have made to my faith have been more difficult than throwing a burgomaster in the water."

On hearing this preamble, the company hastily quitted their tables and formed a circle round the stove, which they replenished with fuel.

The scene of these breathing figures approaching from the obscure parts of the tavern, their dark shadows reflected by the smoking lamp, resembled a picture by Tenièrs, with the brilliancy of Rembrandt; and the continued noise of the tempest,



with its occasional violent gusts, the rain beating against the little octagonal windows with the force of shot, all imparted additional effect to the words of Orobio.

“Fellow-men, the scenes which I am going to describe are of a sad character. Great misfortunes have pursued my career, and I am not yet thirty.”

“Thirty!” exclaimed the assembly with mournful astonishment, for Orobio appeared at least fifty, grief having prematurely wrinkled his countenance, otherwise so noble and winning.

“My father, a rich citizen of Madrid, possessed an immense fortune. My infancy was passed amid the luxury of marble halls, extensive domains, treasures, sumptuous furniture, and a retinue of servants. This wealth had not been acquired by my father: it was hereditary, and to preserve it my forefathers had to submit to great sacrifices. You have doubtless heard of that iniquitous tribunal called ‘The Inquisition.’ Under the pretext of protecting the Catholic religion, the Inquisition disgraced it with everlasting infamy and bloodshed. It persecuted the Israelites, and in 1492 my family were hunted from the Peninsula.

It is necessary to have lived under the beautiful sky, and to have trod the rich and fruitful soil of Iberia, to know how difficult it is to tear one’s self away from the charms of Spanish life. Exile became insufferable to my ancestors. They preferred abjuration, and formed a portion of those hundred thou-

sand Hebrew families, comprising nearly a million of individuals, who bartered the Mosaic religion for Christianity; but as necessity and not conviction reduced them to this apostacy, they continued Israelites at heart, though Christians in exterior. The Inquisition, in its tyranny and guile, suspecting the insincerity of the pretended converts, took the most severe measures against those who were supposed to be still devoted to the synagogue. The horrible punishments inflicted on them will appear to posterity like demon thoughts, pourtrayed by raving imaginations. No wonder just and honest people are slow to believe such cold-blooded atrocities could have been perpetrated.

“My grandfather, although appearing regularly in church, and enjoying the character of a good Catholic, still clung to the faith of his fathers. But Don Cesar, in whom Israelite zeal was weakened, baptised me, and intended to bring me up in the Catholic faith, not as an act of duty or of *conscience*, for he himself was not a *believer*, but seeing the vengeance of the Inquisition daily becoming more terrible, he resolved to renounce Judaism and to make his children Catholics. Unfortunately for his projects, my mother had still strong feelings of religious principle in her heart, and by her conversation and writings she accustomed us from our earliest age to consider that the salvation of our souls was in being sincere, and through the Israelite faith. This subject frequently gave rise to discus-

sions in the family, which were quickly repressed, for Don Cesar adored his wife. We grew up, our education keeping pace with our years. Destined for the medical profession, I made rapid progress in the groundwork of this science. My sister, who was remarkably handsome, married a noble hidalgo; and in less than a week afterwards my mother, sister, and two brothers were attacked with a fatal disease. My grief was overwhelming, and my father's despair was indescribable. Anguish bowed him to the gates of death, and he only slowly recovered to a melancholy consciousness of the bereavement he had suffered.

“From this period his character became gloomy. The slightest thing irritated him; his eyes were wild; and I soon observed that painful struggles continually agitated his breast.

“I learnt the terrible secret. My father, tortured by remorse, attributed all the misfortunes which befel him to *his indifference* for the *faith of his forefathers*. The voice of conscience told him that the period for dissembling had passed; that he was an Israelite *in heart*, and that he ought not to *fear to appear as such*. He would listen to no remonstrances.

“‘I am guilty towards God,’ he replied, ‘and owe him an *expiation*.’ I then proposed to fly from Spain. His answer was, he ought to die where he was, and find rest in the tomb of his wife. His conduct could no longer escape obser-

vation. We were both arrested, and conducted to the dungeons of the Inquisition.

“How can I relate all the monstrous proceedings of this tribunal! After the first examination, in which they endeavoured by every possible means to induce me to accuse my father, they consigned me for fifteen months to the most complete solitude, without books, in a dark dungeon, and so humid that the mats on which I lay were rotten. I could have pardoned my tormentors for prohibiting me from complaining, for gagging me when I cried aloud, for striking me when I wept too audibly, and for allowing me to remain without proper furniture or clothes; for giving me mouldy bread for food, and diseasing me in the midst of an unwholesome atmosphere. But the most frightful punishment was not speaking once to me during the weary fifteen months of my poor father’s torture. If I asked if he still lived, I could get no reply; and they cruelly laughed at me when I expressed a wish to know when I should be brought up for judgment.

“At last two gaolers with repulsive looks led me in chains through many passages. From the long confinement, I could not walk. I tottered; and not being accustomed to the light, my eyes could not bear the shining flames of their flambeaux. Instead, however, of supporting me, the two guides cruelly struck me for not hastening my steps. We arrived at a subterranean grotto, where a most pro-

found silence reigned, and which bore the horrible inscription—*Chamber of Torture*.\*

“In the centre of the chamber were dreadful instruments of torture. On a sort of platform were three inquisitors. Their features were hid under a cowl, as if they were afraid of exposing their countenances to the gaze of their victims. One of them again asked me to accuse my father of Judaism. I refused with energy, endeavouring rather to exculpate the author of my being. A signal was given, and two men advanced towards me. They were clad in black robes, their heads covered with a cowl of the same colour, having merely an aperture for the eyes, nose, and mouth.

“These men were the executioners. They seized and stripped me of my tattered garments. The inquisitor again exhorted me to confess my father’s crime. On my refusal, he ordered them to apply the torture of *the cord*.

“They tied my hands behind my back by means of a cord passed through a pulley in the roof. The executioners then raised me in the air, and after leaving me there some minutes, they suddenly let go the rope, and I remained swinging six or eight inches from the ground. This terrible concussion dislocated all my joints, and the cord which bound

\* All the details which follow are historical. See Dorenti’s “History of the Inquisition.”

my wrists lacerated the flesh. Look, friends, here are the marks."

The assembly recoiled with horror at the traces of agony.

"I was twenty-three years of age, of a vigorous constitution, and my spirit was unbending. I endured this torture, and exclaimed, 'My father is innocent.'

"They then inflicted the second, or *water torture*. I was extended on a kind of hollow framed wooden trestle, supported on a pillar, on which it turned. The body falling backwards, was bent up by the mechanism attached to the trestle, until the feet were higher than the head. This position was extremely painful, and I experienced severe agony from the pressure of the cord with which I was bound. The executioners then introduced into my throat a piece of fine moistened linen, a portion of which covered my nostrils. They then slowly poured water into my mouth and nose. I could not breathe—the moistened linen prevented me; and with each effort to inspire, the water entered the nostrils. It can easily be conceived the tortures I endured. Suffocation approached. I was released, and conducted to the inquisitors. I declared I was a Jew, and prepared to die, but that these tortures were useless.

"'It is not with thee alone we have to do,' replied the chief inquisitor, 'but also with thy father.'

"'My father is innocent.'

“ ‘Very well,’ coolly said the same officer, ‘proceed to the *torture of fire.*’

“The executioners tied my hands and legs, so that I could not move. They then rubbed my feet with oil, and placed me before a fierce fire till the flesh burst, and the nerves and bones were exposed. At this moment I felt death approaching, and swooned. I afterwards ascertained that a physician, always present at these tortures, declared I could not endure more. I was taken back to my dungeon, and it was six months before I recovered the frightful tortures of that night; but my heart and soul were tranquillised—I had *not accused my father.* When I was partly recovered, it was communicated to me that I was to appear at the next auto-da-fé. This derisive term, which means ‘act of faith,’ is given to the execution of the arrests of the Inquisition. A few days afterwards they dressed me in a sort of shirt without sleeves, called a ‘san benito,’ with a large yellow cross on the breast and back. On my head they placed a cap made of pasteboard, on which was painted devils surrounded by flames. Thus clad, I was compelled to follow a solemn procession. We started from a church where the funeral service was celebrated, and proceeded to an extensive public square. On one side were raised platforms for the invited spectators, and on the other an amphitheatre for the condemned. We arrived chained and gagged, our feet bare, surrounded by soldiers,

priests, and penitents. I thought we were marching to death, and was happy at the approaching termination of my sufferings. After a sermon delivered by a monk, our sentence was read. I was condemned to pass my days in a cloister, where it was expected I should pronounce the vow of seclusion, declaratory that all the property of my family was confiscated for the benefit of the Inquisition. About twenty paces from me, an old tottering man was advancing. In his trembling hand was a yellow wax candle; his white hairs disclosing a face furrowed by grief. His emaciated features appeared familiar to me. Judge my horror when I heard proclaimed that he was condemned to die, and that his name was Cesar Orobio! This wreck was my father, whom, in less than two years, they had transformed to a decrepit old man.

“The fiends refused us the solace of a last embrace. He was led and tied to the funeral pile prepared for him, and there he exclaimed aloud, ‘I deserve death, because I have, against my conscience, renounced the faith of my fathers. I am a Jew, and die in the Jewish faith. Pardon me, Jehovah! And thou, my son, forget not the Mosaic religion. Mayest thou soon be restored to it!’ At these words the smoke suffocated his speech, and hid him from my sight.

“I was placed in a monastery, where I remained three months in a state of delirium. When I recovered my strength and senses, I formed the reso-



lution to use every exertion to escape to a foreign country, where I could embrace the Mosaic faith and fulfil the dying wishes of my father. I affected submission to my lot. At the end of the second year of my confinement, I was appointed to make collections in the neighbouring villages for our monastery. For several weeks I was planning my escape, and ultimately I was enabled to effect my flight from Madrid, disguised as a layman. I took the route to Portugal, and after a long and fatiguing journey, scorched by the sun, and exhausted by thirst and dust, I arrived at Lisbon.

“The Inquisition was too powerful in this city to induce me to remain in it long. The relatives of my family supplied me with sufficient gold to embark for England. One evening I was on the deck of the vessel, discoursing with the sailors and passengers, when we happened to talk of religion, and I declared that I was a Jew. They looked at me with suspicion, and the conversation ceased. The following day we were assailed by a violent gale. The sailors murmured, declaring that there was a Jew on board, which was the cause of the gale, which threatened every moment to sink the ship. The captain and some of the passengers remonstrated. The squall increasing, the foaming billows rising higher and higher, the thunder roaring with increased violence, the sailors repeated with a determined voice that there was no hope of being saved whilst ‘the Jew’ was in the vessel; and

despite my prayers and offers, I was seized and thrown into the sea. The captain threw overboard a poultry cage, which I grasped. After some hours of frightful strugglings, I recommended myself to the God of Israel, anticipating death. I became unconscious. On recovering, I found myself lying in a warm and comfortable hammock. A Dutch store-ship saved me. I here recognised the hand of God, when I learnt that the Portuguese ship, on board of which I had been so inhumanly treated, sunk, and all on board except the captain perished.

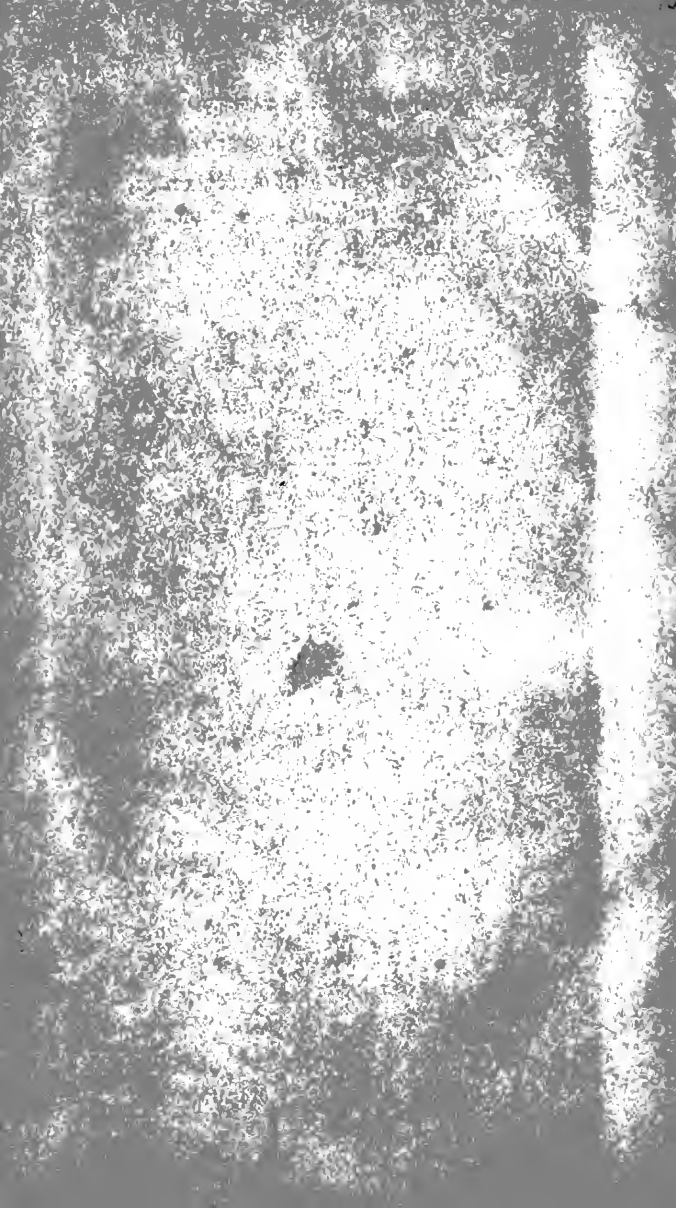
“I landed in Holland, and have only been a month in Amsterdam, where I propose to reside, and exercise the profession of a physician, after having become an Israelite. I am happy in having the opportunity of shewing, by my misfortunes, that *violence* is a dangerous auxiliary for religion, and that *Israelites especially* ought to refrain from religious tyranny, and reflect on the misfortunes that fanaticism has inflicted on the human race.”

At this moment a girl came to announce that Bobby had drunk the doctor's draught, and was perfectly recovered. Van Klief gratefully thanked him, offering a fee, which was declined. The auditors beheld with respect the man who had displayed so much courage and suffered such misfortune.

Ralthazar Orobio became a member of the house of Israel, and honourably exercised his duties as a

physician. He distinguished himself also by his benevolence towards the poor of every creed, and by the tolerance of his religious sentiments.

He died at Amsterdam, in 1687, universally esteemed and regretted.







UC SOUTHERN REGIONAL LIBRARY FACILITY



**A** 000 130 524 2

